1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

797 which happened on the 24th of July 1756. He led the life of a true Christian, and was always ready and willing to relate the history of his conversion, which I heard myself from his own mouth. His age, when he died, was supposed to be about eighty years.

304 The cutting of the ears, which formerly was practised among the Indians, is now no longer so common with them. Their reasons for laying this custom aside, are that the operation is painful, not only when performed, but until the ears are perfectly healed, which takes a long time, and that they often lose that part of their ears which is separated from the solid part, by its being torn off by the the bushes, or falling off when frost-bitten. I once heard of a gay Indian setting off on a severe cold morning for a neighbouring village not more than three miles distant, whose ears had been touched by the frost, and dropped off before he arrived at the place to which he was going. He had not even felt that he had lost them, and when told of it, he was so chagrined that he was going to destroy himself. I have seen a great many Indians with torn ears; but now the custom of cutting them is nearly if not entirely disused.

CHAPTER XXVI.

DANCES, SONGS, AND SACRIFICES.

535 782 THE dances of the Indians vary according to the purposes for which they are intended. We have seen, in the second chapter of this work, that when the Dutch first landed on New York island, the inhabitants who be-

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

lieved them to be celestial beings, began a solemn dance, in order to propitiate them. It is not uncommon for men who are deprived of the light of revealed religion, to believe that the divinity will be pleased with the same things from which they themselves receive pleasure. 535 782

It is a pleasing spectacle to see the Indian dances, when intended merely for social diversion and innocent amusement. I acknowledge I would prefer being present at them for a full hour, than a few minutes only at such dances as I have witnessed in our country taverns among the white people. Their songs are by no means unharmonious. They sing in chorus; first the men and then the women. At times the women join in the general song, or repeat the strain which the men have just finished. It seems like two parties singing in questions and answers, and is upon the whole very agreeable and enlivening. After thus singing for about a quarter of an hour, they conclude each song with a loud yell, which I must confess is not in concord with the rest of the music; it is not unlike the cat-bird which closes its pretty song with mewing like a cat. I do not admire this *finale*. The singing always begins by one person only, but others soon fall in successively until the general chorus begins, the drum beating all the while to mark the time. The voices of the women are clear and full, and their intonations generally correct. 535 533 [534]

Their war dances have nothing engaging; their object, on the contrary, is to strike terror in the beholders. They are dressed and painted, or rather bedaubed with paint, in a manner suitable to the occasion. They hold the murderous weapon in their hand, and imitate in their dance all the warlike attitudes, motions and actions which are usual in an engagement with the enemy, and strive to excel each other by their terrific looks and gestures. They generally perform round a painted post set up for that purpose, in a large room or place 535 721.

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

Thus their Almighty Creator is always before their eyes on all important occasions. They feel and acknowledge his supreme power. They also endeavour to propitiate him by outward worship, or *sacrifices*.

These are religious solemnities, intended to make themselves acceptable to the Great Spirit, to find favour in his sight, and obtain his forgiveness for past errors or offences. It is not, as some white persons would lead us to believe, that knowing the Great Spirit to be good, they are under no apprehensions from his wrath, and that they make sacrifices to the evil spirit, believing him alone to be capable of doing them hurt. This cannot be true of a people, who, as I have already said in another part, hold it as a fixed principle "that good and evil can-"not and must not be united," who declare and acknowledge the great and good Spirit to be "all powerful," and the evil one to be "weak and limited in power;" who rely alone on the goodness of the author of their existence, and who, before every thing, seek by all the means in their power to obtain his favour and protection. For, they are convinced, that the evil spirit has no power over them, as long as they are in favour with the good one, and to him alone, acknowledging his continued goodness to them and their forefathers, they look for protection against the *Devil*, and his inferior spirits.

It is a part of their religious belief, that there are inferior *Mannittos*, to whom the great and good Being has given the rule and command over the elements; that being so great, he, like their chiefs, must have his attendants to execute his supreme behests; these subordinate spirits (something in their nature between God and man) see and report to him what is doing upon earth; they look down particularly upon the Indians, to see whether they are in need of assistance, and are ready at their call to assist and protect them against danger.

Thus I have frequently witnessed Indians, on the approach of a storm or thunder-gust, address the Mannitto

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

of the air, to avert all danger from them; I have also seen the Chippeways, on the Lakes of Canada, pray to the Mannitto of the waters, that he might prevent the swells from rising too high, while they were passing over them. In both these instances, they expressed their acknowledgment, or shewed their willingness to be grateful, by throwing tobacco in the air, or strewing it on the waters.

There are even some animals, which though they are not considered as invested with power over them, yet are believed to be placed as guardians over their lives; and of course entitled to some notice and to some tokens of gratitude. Thus, when in the night, an owl is heard sounding its note, or calling to its mate, some person in the camp will rise, and taking some *Olicmican*, or Indian tobacco, will strew it on the fire, thinking that the ascending smoke will reach the bird, and that he will see that they are not unmindful of his services, and of his kindness to them and their ancestors. This custom originated from the following incident, which tradition has handed down to them.

It happened at one time, when they were engaged in a war with a distant and powerful nation, that a body of their warriors was in the camp, fast asleep, no kind of danger at that moment being apprehended. Suddenly, the great "Sentinel," over mankind, the *owl*, sounded the alarm; all the birds of the species were alert at their posts, all at once calling out, as if saying: "Up! up! Danger! Danger!" Obedient to their call, every man jumped up in an instant; when, to their surprise, they found that their enemy was in the very act of surrounding them, and they would all have been killed in their sleep, if the owl had not given them this timely warning.

But, amidst all these superstitious notions, the supreme Mannitto, the creator and preserver of heaven and earth, is the great object of their adoration. On him they rest their hopes, to him they address their prayers and make

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

their solemn sacrifices. These religious ceremonies are not always performed in the same manner. I had intended to have given some details upon this subject, but I find that it has been almost exhausted by other writers,* although I will not pretend to say that they are correct on every point. But I do not wish to repeat things which have already been told to the world over and over. Therefore, if on some subjects, relating to the manners and customs of the Indians, I should be thought to have passed over too quickly, and not to have sufficiently entered into particulars, let it be understood that I have done so to avoid the repetition of what others have said, although I am afraid I have been inadvertently guilty of it in more than one instance. I would not presume to communicate my little stock of knowledge, if I did not think that it will add something to what is already known.

I do not recollect that it has already been mentioned, that previous to entering upon the solemnity of their sacrifices, the Indians prepare themselves by vomiting, fasting, and drinking decoctions from certain prescribed plants. This they do to expel the evil which is within them, and that they may with a pure conscience attend to the *sacred performance*, for such they consider it. Nor is the object of those sacrifices always the same; there are sacrifices of prayer and sacrifices of thanksgiving, some for all the favours received by them and their ancestors from the great Being, others for special or particular benefits. After a successful war they never fail to offer up a sacrifice to the great Being, to return him thanks for having given them courage and strength to destroy or conquer their enemies.

* See Loskiel, part 1. ch. 3.

2;Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

bridegroom carried out negotiations with the father of the bride."[77] My informants said that either parent of the prospective bridegroom could make wedding arrangements (N.D., O.A., M.B.). The prospective bridegroom, or the go-between seems to have taken some produce of the hunt, usually a choice cut of deer or bear, to the dwelling of the prospective bride and presented it to the girl's mother. If the match was favored, the girl's mother reciprocated with a gift of beans or corn. Both go-betweens, whether relatives or friends, emphasized in their negotiations that their respective children, or clients, had themselves procured the gifts. If, after this exchange, the couple signified that the gifts were acceptable, the bargain was considered concluded, although subsequent exchanges of food and clothing were made. The period of time between the betrothal and the marriage was fairly lengthy in the seventeenth century: "If she be a young virgin, he must wait six weeks more before he can sleep with her...all this time she sits with a blanket over her head, without wishing to look at any one, or any one being permitted to look at her...."[78] Heckewelder added:

> The friendship between the two families daily increasing, they do their domestic and field work jointly, and when the young people have agreed to live together, the parents supply them with necessaries, such as a kettle, dishes or bowls, and also what is required for the kitchen, and with axes, hoes, etc. to work in the field.[79]

De Rasieres rather cryptically said that in the marriage ceremony they "...eat together with friends, and sing and dance together...."[80] An even more informal ceremony was mentioned in this and subsequent centuries, in which a man simply asked a woman if she wanted to live with him. If she assented, they lived together and were considered to be married.[81] Trowbridge described the marriage ceremony of the nineteenth century by saying:

> The female was conducted by her relatives to the lodge of her intended husband and there delivered to him. The day succeeding was taken up by the relatives of the bride in carrying to those of the groom large presents of corn, squashes, etc., together with pouches and other ornaments, the products of female labor, and they also gave her a kettle for cooking. This was the conclusion of the ceremony.[82]

Other data from this century add that the couple, dressed in their finest and most elaborate clothing, appeared before a shaman, who made an offering of tobacco to the supernatural powers and sacrificed a beaver skin. He then addressed the bridal couple telling them to be good and not to mistreat each other. This was followed by a feast and dance sponsored by the friends and relatives of the bridal pair.[83] He might

[77] Heckewelder, 1881, pp. 161-62; De Smet, 1859, p. 238; Trowbridge MS.
[78] De Rasieres, 1909, p. 107.
[79] Heckewelder, 1881, p. 161.
[80] De Rasieres, 1909, p. 107.
[81] Van der Donck, 1909, p. 302; J.T., O.A.
[82] Trowbridge MS.
[83] De Smet, 1859, p. 239; Adams, 1905, pp. 17-19; M.B.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

become a shaman, chief, warrior, a person of riches, one with many relatives, or a failure.[19] The most unfortunate persons were those who had no guardian spirit. After one was granted a guardian spirit he commonly made an amulet or fetish. Frequently this was either a representation of the human figure or a stone or clay effigy of the human head. It also might be claws or teeth of an animal or bird.[20] Lindestrom said:

> They consider this their god, so sacred that no one is allowed to touch it.... In this their god they have such a strong faith, that the night he dreams about him, he will at once the following day be able to shoot as much game and catch as much fish as ever he wants to....[21]

Although most of our information about the vision quest is relatively recent, there seems to be no reason why it should not be valid for prehistoric and early historic times.

Apart from the influence that individuals wielded over supernatural powers as a consequence of obtaining a guardian spirit, favor could be curried and influence exerted through sacrifice, primarily by burning flesh and tobacco, but also by dances and songs. Sacrifices of first fruits were commonly mentioned in seventeenth-century sources. Penn said of these:

> Their sacrifice is their first fruits. The first and fattest buck they kill goes to the fire, where he is all burnt, with a mournful ditty of him who performeth the ceremony, but with such marvellous fervency and labour of body, that he will even sweat to a foam. The other part [of their worship] is their cantico, performed by round dances, sometimes words, sometimes songs, then shouts; two being in the middle who begin, and by singing and drumming on a board, direct the chorus. Their postures in the dance are very antic and differing, but all keep measure. This is done with equal earnestness and labour, but great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another.[22]

Trowbridge said:

> When the ice is about to leave the rivers they make an offering of Tobacco with a wooden bowl of parched corn, by placing it on the surface and telling their grandfather, as they call it, that they leave him a pipe to smoke and something to eat on his journey. They sometimes make this offering of tobacco to obtain a safe voyage across the ice and for the same reason they throw it into the water when danger is apprehended. When they go to hunt, at the first encampment an offering of tobacco is made by burning, to the seven masters of the game.[23]

There were also many magical methods by which supernatural powers were influenced, but they are not well recorded in the literature. There are some indications from modern ethnographic data which

[19] Luckenbach, 1938, p. 812.
[20] Zeisberger, 1910, pp. 132-33.
[21] Lindestrom, 1925, p. 207; Zeisberger, 1910, p. 141, stated the same thing.
[22] Lindestrom, 1925, p. 208; Pastorius, 1912, p. 434; Brickell, 1842, p. 49; M.B.
[23] Penn, 1882, p. 244.
[24] Trowbridge MS.

3;Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

668 794 God. Thus it appeared that through him Satan endeavored to rob the gospel of its power over the Indians.

As long as the preachers did not proclaim things evidently untrue they were held in great regard and had a considerable following withersoever they went, for they never remained long in one place, else their deception would have been revealed the sooner. They still preached in Gekelemukpechünk [305] when the Moravians came to the Muskingum. Soon thereafter they began to be too coarse, seeking to establish their teaching in opposition to the gospel. This brought about the end of their influence. One has since heard little of them and the most have died. For at the last they preached that whoever would believe in them and follow their direction would be happy in the chase and in all other undertakings, would be able to cross sea and land, would reap plenteous harvests even though little had been planted. The Indians who trusted in them soon saw that they had been deceived and that they had been brought to starvation by the treacherous preachers. Then the power of the latter was at an end.

782 796 Worship and sacrifices have obtained among them from the earliest times, being usages handed down from their ancestors. Though in the detail of ceremony there has been change, as the Indians are more divided now than at that time, worship and sacrifice have continued as practiced in the early days, for the Indians believe that they would draw all manner of disease and misfortune upon themselves if they omitted to observe the ancestral rites.

[848 878 602] In the matter of sacrifice, relationship, even though distant, is of significance, legitimate or illegitimate relationship being regarded without distinction. A sacrifice is offered by a family, with its entire relationship, once in two years. Others, even the inhabitants of other towns, are invited. Such sacrifices are commonly held in autumn, rarely in winter. As their connections are large, each Indian will have opportunity to attend more than one family sacrifice a year. The head of the family knows the time and he must provide for everything. When the head of such a family is converted, he gets into difficulty because his

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

friends will not give him peace until he has designated some one to take his place in the arrangement for sacrificial feasts.

Preparations for such a sacrificial feast extend through several days. The requisite number of deer and bears is calculated and the young people are sent into the woods to procure them together with the leader whose care it is to see that everything needful is provided. These hunters do not return until they have secured the amount of booty counted upon. On their return they fire a volley when near the town, march in in solemn procession and deposit the flesh in the house of sacrifice. Meantime the house has been cleared and prepared. The women have prepared fire-wood and brought in long dry reed grass, which has been strewn the entire length of the house, on both sides, for the guests to sit upon. Such a feast may continue for three or four nights, the separate sessions beginning in the afternoon and lasting until the next morning. Great kettles full of meat are boiled and bread is baked. These are served to the guests by four servants especially appointed for this service. The rule is that whatever is thus brought as a sacrifice must be eaten altogether and nothing left.[203] A small quantity of melted fat only is poured into the fire. The bones are burnt, so that the dogs may not get any of them. After the meal the men and women dance, every rule of decency being observed. It is not a dance for pleasure or exercise, as is the ordinary dance engaged in by the Indians. One singer only performs during the dance, walking up and down, rattling a small tortoise shell filled with pebbles. He sings of the dreams the Indians have had, naming all the animals, elements and plants they hold to be spirits. None of the spirits of things that are useful to the Indians may be omitted. By worshipping all the spirits named they consider themselves to be worshipping God, who has revealed his will to them in dreams. When the first singer has finished he is followed by another. Between dances the guests may stop to eat again. There are four or five kinds of feasts, the ceremonies of which differ much from one another. [261]

In another kind of feast the men dance clad only in their Breech-clout, their bodies being daubed all over with white clay. [302]

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

Indians sing and pray. They deny that they pay any adoration to the buck, declaring that God alone is worshipped through this medium and is so worshipped at his will. 796 [343]

At these feasts there are never less than four servants, to each of whom a fathom of wampum is given that they may care for all necessary things. During the three or four days they have enough to do by day and by night. They have leave, also, to secure the best of provisions, such as sugar, bilberries, molasses, eggs, butter and to sell these things at a profit to guests and spectators. Festivals are usually closed with a general drinking bout. There are always rum-sellers present on such occasions who make large profits. As a result of the drinking there are generally several fatalities, for, among the Indians that gather from various places, such as wish to work off an old score are ready to make use of the opportunity afforded by these occasions. [443] [273]

Besides these solemn feasts of sacrifice there are many of less importance, for individuals arrange them on their own account. They invite guests and prepare a feast of deer or bear's flesh. The guests consume the whole meal, the host and his family being mere spectators. At the great feasts all who are present partake of the food. Each individual may offer sacrifice for himself when engaged in the chase, in order that he may be successful. Having cut up a deer and divided it into many small pieces he scatters them about for the birds and crows that sit about on the trees waiting. Retiring to some distance the Indian will then amuse himself by observing in what manner they devour the prey. Another may offer to his *Manitto* for some other reason. Corn is said to be the wife of the Indian and to it they sacrifice bear's flesh. To the deer and bear they offer corn. To the fishes they bring an offering of small pieces of bread shaped in the form of fishes. If an Indian hunter hears an owl screech in the night he immediately throws some tobacco into the fire, muttering a few words at the same time. Then they promise themselves success for the next day for the owl is said to be a powerful spirit. In dreams, they claim, it has been made known to them what creatures to regard as their *manittos* and what offerings to bring to them. Such 796 1782 [825]

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

776 offerings are then regarded by God as rendered to him. It is clear enough that the Indians, professing to worship God and 782 bringing sacrifices to him, serve Satan, who influences their dreams, and keeps them in slavery in this wise, for the Indians consider dreams to be of great importance and nothing less than revelations from God. It is indeed true as the Apostle says, 1 Cor. 10:20, "the things which the Gentiles sacrifice, they sacrifice to the devils and not to God." Those among the Indians who have been converted recognize this and henceforth hold the Indian sacrifices and offerings to be vain and do not care to say much about them.

769 To the spirits of the dead they offer both meat and drink-offerings. If it is to be a meat offering, which the doctors must decide in case of illness or accident, either a hog or a bear is killed for a feast and guests are invited. The latter assemble in the house where the sacrifice is to be offered. An old man gives part of the meal to the enraged spirits, speaks with them, and begs them to be pacified. All this is done in the dark; there must be neither fire nor light. After the old man has communed with the spirits he tells the guests that they have been appeased.

If it is to be a drink offering rum is required. Guests are invited also. They drink together and some one speaks with the spirits and pacifies them. The guests walk to the grave and pour some rum upon it. Such sacrifices are very common among them, and are arranged even upon very trivial occasions. In case of a tooth-ache or head-ache, they imagine that the spirits are displeased and must be pacified by an offering.

765 Every woman whose child dies in a foreign land travels, if possible, once a year to the place of its burial, taking another woman with her, and offers a drink-offering upon its grave.

776 The hare is regarded as a great God and they bring offer-
773 ings to it. The name of one of the twins born to the woman that was thrown from heaven was *Tschimammus*, that is, hare. He made the land upon which the Indians dwell and was their ancestor. Now he is said to dwell in heaven, for many Indians who have been there have seen him and spoken to him and to them he has declared that he would come again.

759 but occasionally a man is blessed with a vision [8] in which the Creator bestows upon him this great gift, and like Wi·tapanóxwe, he becomes an herbalist. In addition to the knowledge of healing acquired through his guardian Spirit,[9] the informant has also followed carefully the teachings of his mother who was recognized by Delaware of the older generation as one adept in the art of compounding and administering herbal remedies.

791 The second class is composed of individuals whose supernatural power enables them to perform acts such as reuniting an estranged couple or dispelling a supposedly evil charm. Certain rare plants are employed by them in practices resorted to only in emergencies.

It must be emphasized here that, according to Delaware belief, the practitioners are the medium through whom the Creator sends his healing power to alleviate distress caused by the physical and mental ills which attack the frail bodies of mankind.

Absolute faith in the unfailing power and benevolence of the Creator is the force which inspires the Delaware who has been blessed with a medicine vision and he is ever appealing in prayer to that higher Spiritual Force for aid in his professional undertakings.

824 825 Believing that plants and animals in general are closely related to mankind [10] and that the Creator has endowed them individually with spiritual natures equally as sensitive as our own, the Delaware herbalist is always careful to perform the formal propitiatory rites before gathering a plant or removing part of an animal for use in making medicine.

759 824 782 278 If a practitioner is called upon to treat a person during the growing season in spring or summer, his first move, after the formal acceptance of the case and receipt of a gift of tobacco, is to go out and seek a plant of the desired species to be used in making medicine for the treatment of the particular ailment. After coming upon the first plant

[8] Zeisberger *(op. cit.* p. 25) "Fancied skill and imagined ability to heal the sick are traced to dreams which these individuals may have had in their youth. To the dreams they appeal, for in them they have much faith." See also Speck, 1931, p. 51; Harrington, 1921, p. 61; and Benedict, 1923.

[9] Harrington (1921, p. 80) quoting from the notes of R. C. Adams, "It is believed by the Delaware that every one has a guardian spirit which comes in the form of some bird, animal, or other thing, at times in dreams and tells them what to do and what will happen. The guardian spirit is sent from the Great spirit."

[10] Speck (1931, pp. 28, 29) discusses the principle of consanguinity as applied to deities and nature-forces.

4: Tantaquidgeon E-5 (1930) 1942
NM? Delawa ; NM7

of the variety required, he does not gather it [11] but performs a ritual to appease the Spirit of the plant. A small hole is dug towards the east near its base and a small quantity of native tobacco [12] placed within. The herbalist then lights his pipe and smokes, meanwhile making the following appeal to the Creator and to the Spiritual forces which govern vegetation. The songs and properties are regarded as personal property and the accompanying medicine-gathering prayer of Witapanóxwe is regarded as typical.

MEDICINE GATHERING PRAYER (free translation)

"Grandfather, I come now for medical treatment. Your grandson (name of suppliant) needs your aid. He is giving you a smoke-offering here of tobacco. He implores you that he will get well because he, your child, is pitiful. And I myself earnestly pray that you take pity on him the sick one, I wish for him to get well forever of that which is causing pain in his body. For with you alone rests the spiritual power sufficient to bless anyone with, and hear now him our Grandfather tobacco, I beg of him that he will help me when we plead with earnest heart that you will take pity on your grandchild and that you will accept this appeal. I am thankful, Grandfather, also Creator, that you grant our appeal this day for all that we ask.[13] I am thankful, Grandfather. That is enough for this time."

Upon the conclusion of this propitiatory rite the medicine person searches out another plant of the same species, which if clean and healthy-looking, is then gathered. It is now ready to be treated in accordance with the rules governing the preparation of roots and herbs in the accompanying pharmacopeia. If the root of a plant is to be used in making medicine, it is gathered at the season when the vital properties are present; similarly the stalk or leaves each are gathered at the proper seasons.

[11] Harrington (1921, p. 26) in reference to the manitowuck to whom the Indians pray, says, "These are mentioned in the ritual of the Annual Ceremony and the people often pray to them when gathering herbs or preparing medicines, at the same time offering tobacco." He also says (p. 51) that, ". . . Some seem to have prayed to the four directions, other to the presiding genius of the species of the plants they sought or to the spirit of the individual plant itself."

[12] "Real tobacco" (Nicotiana rustica), to which a Delaware term meaning, "our grandfather," is also given.

[13] The proper phrase in full is, "give us what we ask for." It is abbreviated here to suit the formula.

ence to this person's having taught them the correct way to live and perform their sacrifices (Brainerd, p. 345; Luckenbach, p. 616; Brinton, 1888, p. 38). 773 776

Methods of Worship

The all-pervasive method of worship was sacrifice of burned flesh or tobacco. The correct method for performing these sacrifices, the dances, the order of procedure, method of constructing the house in which they were to be performed and other details were prescribed to the ancestors of the Delaware in the distant past. Most of these details escaped the notice, or at least failed to arouse the interest of our earliest observers, but Penn sketched their ceremonies in the following general terms: 782 796

> "Their Worship consists of two parts, Sacrifice and Cantico. Their Sacrifice is their first Fruits; the first and fattest Buck they kill, goeth to the fire, where he is all burnt with a Mournful Ditty of him that performeth the Ceremony... The other part is their Cantico, performed by round-Dances, sometimes words, sometimes Songs, then Shouts, two being in the middle that begin, and by Singing and Drumming on a Board direct the Chorus: Their Postures in the Dance are very Antick and differing, but all keep measure..." (p. 38-39; also see Lindstrom, p. 208).

The emphasis on traditionalism in Delaware religion makes it not unlikely that the ceremonies which were witnessed in the eighteenth century were similar to those performed before the white man arrived.13 [177]

The following description of the fall ceremony is taken primarily from an eye witness account of Abraham Luckenbach, but where details are corroborated by other writers the reference is also cited. It coincides in many details with the ceremony described in Frank Speck's A Study of the Delaware Indian Big House Ceremony, which is an annotated account of a recitation of the ceremony as remembered by a Delaware Indian living in Oklahoma. 796

The ceremony was held in the Big House, which also served as council house. "The entrance was at both gable ends and there was neither floor nor ceiling. Near both ends and in the middle, there were three fires over which hung large kettles in which corn and meat were boiled for the guests and always kept in readiness for them to eat, when finished with the dance." The smoke opening left at the ridge of the roof and the bench running around the interior wall were similar to those already described for ordinary houses (also see Beatty, p. 22). 796 344

796 The greater part of the ceremony consisted of the recitation of visions by themen one at a time. They said that their protecting deities appeared to them in a dream "...in one or another form, for example, that of a large bird that then talked with them, told them their future fate for better or for worse; that they either would have great Chiefs or Warriors who would do great deeds, great witch-doctors who would deal in supernatural things, or that they would possess great riches and many relatives or the contrary. If the latter was the case, however, they did not sing their dreams but sadly related them;" The unfavorable dreams were not considered appropriate to recite at the ceremony.

In telling his dream, each man advanced "...holding the shell of a land-turtle containing a number of beans or kernels of corn... After he has rattled the turtle-shell with his hand Amid many grimaces, he stops, and speaking in a loud tone of voice he relates, by fits and starts, the contents of his dream, or the manner in which his god appeared and what he told him." (Luckenbach, pp. 611-12, also see Zeisberger, 1910, p. 137). Actually these men whom Luckenbach saw recite their dreams were probably following a well-known path, with prearranged stopping places where the various "verses" of the vision were related. The same persons recited their dreams year after year so thast they attained a formal pattern. The path followed represents allegorically the White Path or the Great Spirit's road, that is, the road of human existence and of the soul after death (Speck, 1931, p. 23).

[782] "These dances are held only at night and are often continued for weeks at a time." At the conclusion a sacrificial feast was held, for which the meat was provided by a communal hunt. Additional features of the Annual Ceremony noted by Kenny and Beatty were that the sacrifice consisted of twelve of each of several species of animals and that the offering was made by burning the fat of the animals on twelve hot stones. The men who performed the sacrifice then took a sweat bath using the same twelve stones (also see Kenney, pp. 168-69; Beatty, p. 44). "In conclusion, two beautiful tanned deer-skins are turned over to the two old men appointed beforehand, who hold them toward the sunrise, in front of the house of sacrifice and spread them out, while murmuring something. In this way, they imagine they are praying to their god. They thank him for long life and health. For this service the old men afterwards receive the skins as their property." (Luckenbach, p. 613; also see Beatty, pp. 43-44).14

796 782 The Moravian missionaries a Friedenshutten witnessed a slightly different ceremony to which only guests of the family were invited. An old man sacrificed a deer at the center fire, then built an "oven" in which he placed twelve stones representing various deities. The old man then took the boy in whose honor the ceremony was being given

inside the oven, shook a calabash rattle and threw tobacco in the fire while asking the spirits to grant the boy good luck (Loskiel, p. 43).

To these ceremonies each person had to contribute a certain amount of wampum, a feature noted by Penn (p. 39). Of the rationale behind this custom, Frank Speck says: "...the pecuniary aspect of wampum has been exaggerated in the early writings dealing with the eastern Indians. To the Delawares wampum stood forth in the light of a covenant. It represented, and still does, a magical power capable of annulling the effects of latent poisonous influences that might pass between persons who exchange gifts or who enter into the transfer of property." (Speck, 1931, p. 63).

In addition to these more formal ceremonies, Brickell states that "...when they start on a hunting expedition, the first game that is taken they skin and dress whole, breaking not a bone, leaving on the head, ears and hoofs. This they bring to camp and cook whole, and everyone eats of it, and the rest they burn entirely up." (p. 49).

The Delaware communicated with the supernatural by means of visions. "...they give much heed to dreams, because they suppose these invisible powers give them direction at such times about certain affairs, and sometimes inform them what animal they choose to be worshipped in." (Brainerd, pp. 349-350; also see Loskiel, p. 40). In regard to the last, Lindstrom says: "They adopt their Paarka or idol when about fifteen. They may make a human figure, claw of bear or eagle, tooth or bird bill. They hang it about their neck and it is so sacred that no one may touch it." (Lindstrom, p. 207). These animals which became guardian spirits received their power from the great Spirit. Such an animal became sacred to the person to whom it was the author of good, although to others it was the same as any other animal (Zeisberger, 1910, p. 132; Brainerd, pp. 344-345).[15]

The Hereafter

From the earliest sources we find that the Delaware had a concept of an immortal soul, a hereafter which was better than life on earth and that the attainment of this place was linked with good behavior in life. The hereafter was believed to lie to the south, but its location was very vaguely conceived. Likewise although they had the idea of reward for a good life, there was no definite expression of what this good life would involve. The bad were to be punished not by any torture but by the inability to attain the place of bliss (Penn, p. 37; Brainerd, p. 346; Zeisberger, 1910, pp. 128-29; Brickell, p. 49). The greatest difference between the Delawdre concept of good and that of the Christian theology of the period lay in the fact that the Delaware concept was completely concerned with man's behavior toward his fellow man. The sacrifices which were made were apparently expected to influence one's immediate fortune but to have little effect on the state of the soul after death. Thus Brainerd says that the bad folk are those who "...lie, steal, quarrel with their neighbors, are unkind to their friends and especially to aged parents, and in a word, such as are a plague to mankind." (p. 346).

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

776 821 dice, with alternating fortunes. When the north wind is successful it is cold for a long time, until the south wind wins again. These *manĭ'towŭk* are called *Moxhomsa' Wähänjio'pŭng'*, Grandfather at the East; *No''oma Cawane'yŭng'*, Grandmother at the South; *Moxhomsa' Eliosi'gak*, Grandfather at the West; and *Moxhomsa' Lowane'yŭng'*, Grandfather at the North, the expression *endalŭn towi'yŭn*, said to mean "who has charge of it" being frequently added after the name.

782 776 These are mentioned in the ritual of the Annual Ceremony, and the people often pray to them when gathering herbs or perparing medicines, at the same time offering tobacco.

171 776 821 The earliest record of this belief thus far found dates from 1616, and while it does not concern the Lenape proper, it illustrates a similar notion among a cognate people in Virginia. This is in Strachey's work,[15] in which he states, "The other four [gods] have no visible shape, but are indeed the four winds,

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

776 821 [782] to the Sun, the Lenape usually addressed him as "Elder Brother." When praying

Little is found in early writings concerning the worship of the Sun, a mere mention in Brainerd,[18] and Loskiel,[19] by whom he is called "the sun or the god of the day."

THE MOON

None of my Lenape informants had much to say of the Moon, except that it was regarded as the *manï'to* charged with the duty of supplying light by night, and that it was addressed, like the Sun, as Elder Brother. It is mentioned as a god, and called the "night sun" by Loskiel.[20] This is expressed by the Unami name *Piske'wenikï'zho.*

THE EARTH

776 823 Some Lenape speak of the earth itself as a *manï'to*, and call it "Our Mother" because it carries and nurtures the people, having been assigned that duty by the Creator. Others, instead of the earth itself, mention a spirit beneath or within the earth, but apparently separate from

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

the mother saying, "If you don't behave, MIsi'ng^{w} will carry you off in a bag full of snakes!" This seems to be the only trace of the doctoring function of the mask among the Unami. They also say that when the keeper burns tobacco for MIsinghâli'kŭn and asks for good luck in hunting, "it turns out that way every time;" and if anyone has lost either horses or cattle, whether by straying away or through theft, he can go to the keeper of the MIsi'ng^{w} with some tobacco and recover them. All he has to do is to explain his errand to the keeper, who in turn informs MIsinghâli'kŭn that they want him to look for these particular animals. The loser then goes home, and in a few days the missing stock return, driven back by this mysterious being. If they were tied or hobbled, it is said that the MIsi'ng^{w} appears to them and so frightens them that they break loose and come home. MIsinghâli'kŭn has a special ceremony, held in the spring, and also participates in the Annual Ceremony at the Big House. This MIsi'ng^{w} is also

776
861

776
782
[224]

776
796

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

about the middle of the eighteenth century, while that of Jones dates from about a century later. 776 778

TORNADO

Besides the gods hitherto named there were many other deities of lesser importance. The tornado, for instance, was one of these beings classed as *mant'towăk*. He is mentioned as a giant in size, walking on his hands when in action, his long hair entangling and sweeping away forests and villages; and sometimes as a winged being. When a "cyclone" was seen approaching, some would burn tobacco, and addressing the roaring monster as "Grandfather," would pray that he turn aside and leave the village in peace. Others, scorning such measures of conciliation, would burn old moccasins and rubbish, advising the destroyer to turn aside if he wished to escape the stinging smoke; while still others, even less conciliatory, threatened him with the edge of an axe, vowing they would "break a wing for him" if he came their way. It 776 782 821

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

776 was commonly said in the tribe that on
782 account of these practices the Lenape
821 suffered little from this evil *manĭ'to*.

SNOW BOY

776 Another minor *manĭ'to* is Snow Boy, a
821 being who is supposed to control snow
and ice, but who is different from "Our
Grandfather at the North," who merely
supplies the north wind. Offerings were
[782] made to Snow Boy to insure a proper
amount of snow for tracking in the winter
hunt. Further information concerning
these last two *manĭ'towŭk* will be found
in the paper on Lenape Mythology, now
in preparation.

COMET

There is a third *manĭ'to* called *Elau'-
nato*, which some Lenape say means
"Comet," others "Shooting Star." When
[787] a war is impending, says the legend, this
being may be seen flying through the air,
carrying a bunch of human heads. After
Elau'nato has passed, if one listens he will
hear a distant rumbling sound, for this
manĭ'to knows beforehand where the

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

PLANT SPIRITS

When gathering herbs for medicine it was customary to offer prayers to certain spirits. Some seem to have prayed at this time to the four directions, others to the presiding genius of the species of plants they sought, or to the spirit of the individual plant itself. The Minsi say that only certain plants were thus addressed. The Corn Spirit has already been mentioned.

278
776
782
824

LOCAL GENII

Certain localities, it is said, were thought to be the dwellings of local genii, to whom offerings were occasionally made, especially such places as displayed curious or unusual natural features, while even certain stones were said to have an animate principle or indwelling spirit.

776
823

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

When they have finished eating they
224 arrange themselves in a row, each hunter
796[x] standing on his left foot and barely
[516] touching the ground with the toes of his right, an action whose meaning I have not yet been able to determine.

Then the speaker rises and talks to them, and the Mĭsi'ng$^{w^t}$ who has been seen about the camp from time to time, is in the Big House listening to his words. "When you hunt," says the speaker, "think of nothing but luck to kill deer." As he speaks he goes to the
[276] west fire and throws into it, six times, an
[782] offering of native tobacco; then to the east fire, where he sacrifices six more pinches of the sacred herb—twelve in all. While sacrificing tobacco, he prays to the Mĭsi'ng$^{w^t}$ to drive the deer up, so that the hunters can kill them. As he drops the last tobacco into the flames, he says, "If you kill a deer right away, bring it in tonight; if not, bring in all you kill day after tomorrow."

What tobacco is left is given to the chief hunter with the words, "When you camp tonight, burn this and ask Mĭsinghâli'kŭn

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

go around and give all the tribes some way to worship. They say these things were as if carried in a bundle, and when they come to the Delawares, last of all, there was a lot left in the bundle and they got it all—that is why the Delawares have so many different things to do in their meetings."

In explanation of the prayer word *Ho-o-o*, he said, "Did you ever hear that noise out in the woods, in the fall of the year? '*Ho-o-o*,' it says. What is it? It is the noise of the wind blowing in the trees. When the Delawares pray in the Big House, they raise their voices and cry '*Ho-o-o*' to God, and the Misi'ng^{w} hears it and understands, for he is of the same nature as a tree, and there are twelve Misi'ng^{w} carved in the Big House who will carry the prayers to the twelfth Heaven. The Indians call the Misi'ng^{w} 'Grandfather,' because the trees were here before the Indians. The Big House is going out of use now, because only the old people have had gifts or visions of power to sing about. The children of

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

trouble to look more closely, a dried hide; the word *cantico* which resembles the modern Lenape words for "dance"—*kl'nlkă* among the Unami and *kl'ntika* among the Minsi; and finally the use of the sacred number twelve.

Zeisberger's Account.—The earliest detailed account, however, of the great Lenape ceremonies is given by Zeisberger,[46] who, writing about 1779, says:

"Worship and sacrifices have obtained among them from the earliest times, being usages handed down from their ancestors. Though in the detail of ceremony there has been change, as the Indians are more divided now than at that time, worship and sacrifice have continued as practiced in the early days, for the Indians believe that they would draw all manner of disease and misfortune upon themselves if they omitted to observe the ancestral rites.

"In the matter of sacrifice, relationship, even though distant, is of significance, legitimate or illegitimate relationship being regarded without distinction. A sacrifice is offered by a family, with its entire relationship, once in two years. Others, even the inhabitants of other towns, are invited. Such sacrifices are commonly held in autumn, rarely in winter. As their connections are large, each Indian will have opportunity to

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

attend more than one family sacrifice a year. The head of the family knows the time and he must provide for everything. When the head of such a family is converted, he gets into difficulty because his friends will not give him peace until he has designated some one to take his place in the arrangement of sacrificial feasts.

"Preparations for such a sacrificial feast extend through several days. The requisite number of deer and bears is calculated and the young people are sent into the woods to procure them together with the leader whose care it is to see that everything needful is provided. These hunters do not return until they have secured the amount of booty counted upon. On their return they fire a volley when near the town, march in in solemn procession and deposit the flesh in the house of sacrifice. Meantime the house has been cleared and prepared. The women have prepared fire-wood and brought in long dry reed grass, which has been strewn the entire length of the house, on both sides, for the guests to sit upon. Such a feast may continue for three or four nights, the separate sessions beginning in the afternoon and lasting until the next morning. Great kettles full of meat are boiled and bread is baked. These are served to the guests by four servants, especially appointed for this service. The rule is that whatever is thus brought as a sacrifice must be eaten altogether and nothing left. A small quantity of melted fat only is

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

poured into the fire. The bones are burnt, so that the dogs may not get any of them. After the meal the men and women dance, every rule of decency being observed. It is not a dance for pleasure or exercise, as is the ordinary dance engaged in by the Indians. One singer only performs during the dance, walking up and down, rattling a small tortoise shell filled with pebbles. He sings of the dreams the Indians have had, naming all the animals, elements and plants they hold to be spirits. None of the spirits of things that are useful to the Indians may be omitted. By worshipping all the spirits named they consider themselves to be worshipping God, who has revealed his will to them in dreams. When the first singer has finished he is followed by another. Between dances the guests may stop to eat again. There are four or five kinds of feasts, the ceremonies of which differ much from one another.

"At these feasts there are never less than four servants, to each of whom a fathom of wampum is given that they may care for all necessary things. During the three or four days they have enough to do by day and by night. They have leave, also, to secure the best of provisions, such as sugar, bilberries, molasses, eggs, butter and to sell these things at a profit to guests and spectators."

Adams' Account.—The best and, in fact, the only late account previous to his

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

537
796^x

the camp about it, and advised them to be always honest and kind and hospitable. He held virtue as something to be followed, at the same time condemning evil, every vice that he could think of being mentioned.

537
782
796^x

The chief then gave thanks for everything he could remember, from the heavenly bodies to the animals, trees, and herbs of the earth, not forgetting corn, beans, and squashes; and prayer for successful hunting and good health for all the people. At the summer meeting he prayed for good crops also. When he had finished, bear's fat was thrown on the two fires, and the smoke rose and filled the place with its odor.

CEREMONIAL DRINK

272
796^x

At this point it was customary to pass around a vessel of drink made of crushed wild strawberries, from which each person present swallowed about a spoonful, a drink made at the Summer Ceremony of fresh fruit, but in winter necessarily of berries dried for the purpose.

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

function of the mask found among the Unami. 000

When the keeper of the MIsi'ng$^{w't}$ burns tobacco for him and asks for good luck in hunting, "it turns out that way every time;" and the Lenape say moreover that if anyone loses horses or cattle, either strayed away or stolen, he can go to the keeper of the MIsi'ng$^{w't}$ with some tobacco as a gift and get them back. He explains his errand to the keeper, who in turn informs the MIsi'ng$^{w't}$ that they want him to look for the horses or cattle. The loser then goes back home, and after a few days the missing animals return, driven back by the MIsi'ng$^{w't}$, who if they had been tied or hobbled by the thieves, frightened them until they broke away and came home. When the Big House meeting is held in the fall, the MIsi'ng$^{w't}$, as before related, is seen going around among the tents of the Delawares assembled, and in and out of the Big House, always coming from the woods, where the impersonator has a place to change his clothes. The Indians say: 782● 776 776

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

SACRIFICE FEASTS

For a community, a family or an individual to prepare and conduct a feast accompanied by a more or less formal address as a means of bringing relief from trouble or to secure a spiritual blessing for those concerned, is a Delaware usage that assumes the character of a ceremony. It typifies the formal Delaware ceremonial pattern that prevails in most of the performances of a more impressive character such as the Big House Ceremony, the Doll Dance, the Bear Ceremony, the Otter Ceremony, the Corn Harvest Ceremony, the Buffalo Dance and the Opossum Dance.

The procedure of the feast or sacrifice rite, as it is called in Delaware *wi·hu'ygi·n*, "making an offering [or sacrifice] to someone," is rather simple. The party acting as host, whether it be a community, a family or an individual, provides the materials for the feast from the three kingdoms of life; flesh, vegetables and fruit. It is, moreover, often held upon the first taking of the produce of the chase or the first harvesting of things grown or gathered. Its ancient character is exhibited by the fact of its wide distribution in similar form over the entire territory inhabited by Algonkian-speaking peoples.

To secure relief for a sick member of a family is a common motive for giving a feast of offering. In such a case persons of another ceremonial division of the tribe (Wolf, Tortoise and Turkey groups) are called in as guests. The guests and the hosts eat separately, the guests being served first. A little speech of the following nature is made by the host. "Not having complied with the rules of life in some way which has caused its illness, I feel that I want to give this food in behalf of this child (or other afflicted member of the family as named), and hope that its health will be restored." Implied in this rite of appeal is the feeling that the good-will generated by the feast and the motive for it will cause those

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

RAIN MAKING RITUAL

789 *E'nda sokola°'nheyg*, "when rain make." In making an appeal to the grandfather Thunder to send showers and rain, [825 ancient custom has decreed that the skin of a weasel is a ● 782] suitable offering to the "grandfather" accompanying the prayer.

The rite is an individual one. Any man or woman may own a weasel skin [1] and perform it in time of drought. The ritual is recited in seclusion, not at a public gathering as it is reported by Wi·tapano'xwe among the Shawnee.[2] By the holder of the weasel skin the object is regarded as sacred, the skin being treated as though it were a live animal. It is kept wrapped up and put away carefully so that it will not be molested, that is suffer indignity, this solicitude being similar to what is accorded other objects used in ceremonials. This may mean nothing more than being tied up and kept in a trunk, a basket or hung in a shed where it is out of the way. Wi·tapano'xwe had his enveloped in a green cloth and tied with a string of leather.[3] The weasel ceremonially used, is called *sa'ŋgwe*, a term which denotes something used for a sacred purpose.[4]

782 In this rite the rain-maker proceeds to a running stream. 789 He dips the skin into the water and lifts it upward while saying this beautiful little prayer addressing the Thunder and

[1] The species of weasel mentioned is *Mustela cicognani cicognani*, or *M. noveboracensis*. A third form mentioned by the informant is called "spotted weasel" has not been identified. The skin of the latter, he added, is used in making medicine for horse colic, so there is evidently some definite creature in mind.

[171] [2] According to the informant the Shawnee make more of a ceremony of rain-making with the weasel, the skin being kept in the custody of an old man who has exclusive right to handle it and to the place where it is concealed, and a dance accompanies the prayer.

[3] Specimen in collection of Historical Commission of Pennsylvania.

[825] [4] That the weasel has had a sacred function in early as well as recent Delaware religious magic is shown by the record of the same name for the animal recorded in Delaware of over a century ago, namely *sanquen* (Brinton, "Lenape Dictionary," p. 124).

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

his messenger the weasel as the sources from which relief is hoped to come. The rain spirit is believed to repose in the thunder cloud that is soon expected to appear, and which is addressed as "grandfather." Wi·tapano'xwe added that the sacred animal is offered as a token of the good faith of the people in following the traditions of their ancestors as to how to pray when a drought had come upon them. The skin is held forth in the four directions, north, east, south and west. There is also, he added, an appeal to the running stream, "our mother," to aid in bringing about a rainfall for her suffering children on earth, "that all things we depend upon for our living and existence, vegetation and animal life, may grow in abundance."

Harrington has recorded a note on the occurrence of mink and weasel skin medicine sacks among the Munsee-Delawares of Moraviantown, Ontario, but he did not secure explanations of use.[5]

RAIN MAKING PRAYER

Wa'nici·	muxo^{u}'msa.	yu'kwe	ki·'ckwi·k	ndaya'-
Thanks	grandfather.	This	day	I
ndama^{a}n	təli·a'	wi·tcəmi·'ne^{a}n	ko'xwi·sak.	kəne^{a}'man
wish	that	you help us	your grandchildren.	You see
elki·'kwi·	itəma'k·a'	we^{a}'mi·	ke'ko	da'ət'.
how	pitiful	every	thing	scarce.
gwi·'la	li·	lama'hən·a	e^{a}'li	kaha'p·ang
No place	for	drinking water source	because	drought
we^{a}'mi·	yutali·'	eləma^{a}'kami·.		
all	here about	on the earth.		
na'xpən·ama^{a}n	wa'ni·	saŋgwe'axe^{a}s.		
I hold and ask with	that	weasel hide.		
e^{a}'li·	na'ni·	li·'xan	lɔ'mwe	no'tci·
Because	that is	rule	long ago	since
wa'ni·	lən·a'p·e	təli·	wa^{a}'to^{u}n	e^{a}'li·
the	Delaware	because	he knew	because
mi·lkwus·u'	e^{a}laehɔ's·i·t	e'nda	wi·'nowe^{a}t	na^{a}'ta
he was given	how to perform	when	begging in earnest	to you
hukwe'yuŋg	e'nda	leləmu'k·ən		
above	when	where you abide		
se's·ukəla^{a}'nhe^{a}s	muxo^{u}'msa	pe^{a}t'hak'ho'we.	e^{a}'li·	ki·
rain maker	grandfather	thunder.	Because	you

[5] M. R. Harrington, "Vestiges of Material Culture Among the Canadian Delawares," *Amer. Anth.*, N.S., Vol. 10, No. 3, 1908, p. 417.

782 xo'xa mi·'lkwus·in. ɔk kəni·'hi·la•tamən we•'mi· mbi·'
789 alone is given the power. And you control all water
539 ki· ma'n'towak·an tə'li· kəna'məne•n. wu'ndjitc
your spiritual power that we look for. Therefore

təma•'keləmi·e'ŋgwe ɔk ənа'ni· saŋgwe'oxe•s na'lən·a
you have pity on us, and the weasel skin that

kwu't·i· te•kona'yes i'k·a wundji·a'yu man'towa'k·an
one wild animal there belongs his spiritual power

wehendji·'hil·a•k sukəla•'naminɡ. yu'kwe e'ndə tcɔ'p·-
where it comes from rain fall. Now when I dip

onak yu'ni· pe•mi·'tan·i·k ndəla•'p'tona'la wa'ni·
into water this in the stream I invoke by addressing that

aye's·əə təli·' wi·tci·'lae'mhone•n e'ndə i'k·a laŋgo"'si·-
animal that he might intercede for us when toward we appeal to

eŋg" hukwe'yuŋg lema'ta'p·i·yan. yuk wani'ci·
you above where you sit. Now thanks

moxo"'msa na'li·hi·'ne•n we•'mi· enxoxto"'leŋg'. wani'ci·
grandfather give us everything we ask of you. Thanks,

te'pi·laha'p·a.
this is all for now.

Free Translation.

Thanks, grandfather. This day I wish that you help us, your grandchildren. You see how pitiful it is, everything is growing scarce. There is indeed even no place to get drinking water because drought rules all about over the earth. I hold this weasel skin and plead with you. For that is the custom since long ago, as the Delaware knew, because the knowledge was given to him to know how to perform when supplicating you up there above where you abide, oh rain-maker, grandfather Thunder. For to you is given the power. And you control by your spiritual power all the water that we are craving. Therefore do you have pity on us, and also the weasel skin, the one wild animal from whose spiritual power comes the rainfall which belongs to him. Now when I dip it into the water of this stream, I call upon you by addressing this animal that he may intercede for us when we appeal to you up above where you sit. Now thanks, grandfather, do give us everything that we ask of you. Thanks, that is all for now.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

796 feet apart. To score a goal the ball must go between these 526 poles. The opponents are allowed to throw and wrestle with each other, but must not hurt one another intentionally. The game is played for a score of twelve or twenty goals. The record of goals secured is kept by a score-keeper who is provided with a number of sharp sticks one of which he sticks into the ground as each goal is won by the sides. Wagering 525 is customary, and ribbons, beads, breastpins, bracelets or money are placed in a pile on the outcome of the contest.

Mention should be made of the ball. It is composed of a bundle of deer hair sewed in buckskin cover and is about eight inches in diameter.

When the ball season has reached its end about the close of June, the chief orders the discontinuation of the game. And after the final game he takes the ball and makes a speech saying that the season is now to be closed until the next year. At the conclusion of his speech he takes the deer-hair filling out of the ball and cuts the cover in halves. This is the sign to all that the football festival season is over.[1]

SPRING PRAYER

796 782 539

Elaŋgu'ndieŋg^{w}	wani'ci·	yu'kwe	ki·'ckwi·k	təli·'	
My kindred	I am thankful	now	this day	that	
məca^{a}'taməne^{a}n	elki·'kwi·	wəle^{a}ləm·u'k·weŋg		ə'nda	
we are thinking	how	the blessings		when	
ko'xən·a	ke^{a}tan'to'wi·t'	məca^{a}'lkweŋg	ək	kəne^{a}'məne^{a}n	
our father	Great Spirit	remembers us	and	we can see	
təli·' i·'ka	pe^{a}te^{a}'ləmuk·o^{u}'ne^{a}n	ə'nda	si·'kwunami·'eŋg^{w}		
that so to now	we live to see	when	it is spring time we see together		
wu'ndji·	wəla^{a}te^{a}'nami·'ne^{a}n	ə'nda	ne^{a}'meŋg^{a}	we^{a}'mi·	
that is why	we are thankful rejoice	when	we see	every	
ke'ko li'	sa'k·an	ək	kəmuxo^{u}'msəna^{a}'nak	hi·'t'kuk	
thing how	coming up	and	our grandfathers	trees	
sa^{a}'k·ali·'yək	yu'kwe	we^{a}'mi·	elama^{a}'kami·k'	wəli·na^{a}'-	
they send out bud	now	all	over the universe	looks	

[1] Later information states that the ball is not destroyed at the end of the game except when it was conducted upon the principle of the Shawnee ruling which prevailed in Delaware tradition through the influence of this tribe.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

kwot' we·'mi· aki·'k'ᵛ ɔk na'xpən·e ki·lawu's·ɔna 796ˣ
fine all vegetation and also our grain 782 ●
ɔk me'həmawa'ɛ·iŋg ne·'xkɔt' pe'a'ləmi· ki·ci·'k·iŋ 539
and our fruit ["what we pick"] it shows being begins growing.

na'xpən·e k'tama'ndamɔne·n e'nda pe'tci· k'cɔt·e'kaŋg
And also we feel it when as puts forth heat,

na'ni· t'xą'sɔna ki·'cux wimbɔne'm'ko·na ɔk nahali·'
he our elder brother the sun. He sympathises with us and besides

ne·'ki·k moxo·'mɔən·a'nɑk pe·t'ha'k·owe·yɔk ɔ'nda
these our grandfathers thunders when

mi·'lkweŋgᵛ te'p·i· m'bi·'' we·'mi· da' ne'ni· tɔ'li·xtun
they give us plenty of water. All is that created

ko·'xɔna gi·'ce·ləmu'kɔŋg'. i·'l·i·haŋgᵛ we·'mi· ma'nitu
by our father the Creator even it is said every spirit

pa·'tamą kɔ'ha ta'm'se pən·da'wɔna·'nɑk moxo·'-
prays because sometimes we hear our

mɔna·'nɑk hit'kuk tɔ'li· me'mendɔwe·ne·'yɔ ɔ'n·da
grandfathers trees, that they pray earnestly when

wani·' ke·'cxiŋg i'ka pəmi·'hil·a·t' tepi·a' wundji·-
the wind there go by that is enough for [to make]

awe·'n pəna'elɔ'ndaməɔn ɔk wundji· wəla·te·'nami·n
anyone thinking and on account of it to bring happiness

ɔ'n·da neŋg ko·'xɔna mwi·'kəmɔs·uwa'k·an ełki·'kwi·
when he sees our father his works of wonder how

wəli·'ka'k·uŋg ki·'kaxtiŋge. Cela'hən·e elaŋgu'ndieŋgᵛ
well it affects us all the year. This is my kindred

lap'tu'naxgat' ale·pɔ'ndowa'k·an yu'kwe yu'ni·
the formula of prayer this here

e·lim'kɔ't·ɑk.
of this kind.

Free Translation.

My kindred, I am thankful now as we are thinking upon the blessings received when our Father, the Great Spirit, remembers us. And we can see how up until now we have lived along so that we can all together observe the coming of springtime. Wherefore we rejoice when we see how every-

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

thing is coming forth, and how our grandfather's trees are sending out their buds. And now everywhere throughout the land appears in beauty all the green growth and likewise our grains, while also the fruits that we gather show forth the beginnings of growth. And we also feel it as he is coming to send forth heat, that one our elder brother the sun. He has sympathy for us. And then, besides, those grandfathers of ours the Thunders as they give us an abundance of water. Everything is the doing of our Father the Creator. And it is even said that all the Spirit forces (manitu) pray, because sometimes we hear them, our grandfathers, the trees, as they earnestly commune in prayer when the wind passes by through them. It is enough to set anyone thinking and should be a cause for happiness when he beholds the marvelous works of our Father, and how well they work for our benefit all the year through. And that now, my kindred, is the formula of prayer for this kind of traditional rite here.

1 [erratum - Aug 7st]

[p. 78]

PRAYER TO AVERT THUNDER

The appearance of a menacing storm cloud approaching causes the resort to prayer and the performance of a simple rite to avert danger from wind and lightning. The individual takes an ax, marks it with a cross on the blade by means of mud or paint, or anything at hand that shows up, and sticks the handle in the ground or stands it upright so that the blade will then, he believes, split the body of the storm cloud and cause it to divide and pass by on each side harmlessly.[1] When the act is performed he prays and if there is time smokes a pipe of tobacco as a "sacrifice."

Thunder Prayer

Wani'ci	moxo^{u}'msa^{a}	pe't'hak'o'we	ɔk	ke^{e}'pi·
I thank you	Grandfather	Thunder	and	you also
mani'tû	kek'ca'xən·o^{u}'ke^{e}s	kəwi·'nowa'mał	təli·'	
Spirit	Wind.	I beg of you	that	
pal·i·'i·	pəmα's·ka^{a}ne^{e}'yɔ	təma'ke^{e}ləmi·'ne^{e}n	k'tami·'-	
somewhere else	you walk (go by, pass).	have pity on us	your	
mαsəm	ka't·ci·	ap'hi'k·ai·'heŋg	kəne'i·hinα	
children.	Do not	run over us (to go over one's land).	You see us	
kət·əmak'si·'hinα	moxo^{u}'msa^{a}	naxpaŋgo^{u}'mələn	wa'ni·	
we are pitiful	Grandfather.	we sacrifice	him	
nəmoxo^{u}'msəna	k'ca^{a}'ta'	ɔk	kəne^{e}'mən	yu'ni· pe^{e}
our grandfather	tobacco.	And	you see	this being
ki·ci·'xiŋ	təm·hi·'k·an	na'ni	li·'m'kət'	təli·' paxsi·-
prepared	ax	the	custom	because it will split
taho'k·wun	ma't·a	paxke^{e}'yane	ce^{e}la'han·en	
you in two	if not	you turn your course, go some other way	that is	
təli·'xto^{u}n	ki·ce^{e}ləmu'k·oŋg	wu'ndji	wata^{a}'k'^{w}	
how it was ordained by	Creator	whence	it is known	

[1] I hardly need refer to the wide diffusion of this custom in eastern North America. Without having made a definite search for it I may refer to having heard it mentioned from the Naskapi (Mistassini) of the Labrador peninsula, through the Iroquois (also F. W. Waugh) and Mohegan, southward to the Catawba. It is known also among the negro freedmen of the Cherokee Nation.

782 tami·'mɑsɔm e'laehɔ's·i·t' ɔ'nda hwi·'t·aŋg maxta'n'to
539 your children what to do when he is in fear of Evil Spirit

mu't·aehɔs·uwa'k·an. kəlɔs·tai·'ne·n tami·'mɑsɔm
destructiveness. You listen to our pleading your children

moxo·msa'tuk na'ne ci·'xkɑndj nga'ski·lə's·i·n
Grandfathers. That is all I can do

ke·'tomakawe·'ni:ya. la'p'i· ndɔ'ləwe' wani'ci·.
poor me. Again I say thanks.

Free Translation.

I thank you, Grandfather Thunder, and you also, Spirit-Force Wind. I beg of you that you pass by and go somewhere else. Have pity on us your children. Do not run over our land. You see us how pitiful we are, Grandfather. We offer to you, him our Grandfather Tobacco. And you see this ax being prepared according to the custom. It will split you in two if you do not go another way. That is how it was ordained by the Creator wherefore it is known among your children, Grandfathers. That is all I can do, poor me. Again I say, I thank you.

| | | |

| | | |

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

821 wind and looked up and saw a comet shaped like a head dripping
787 fire and blood out of the mouth, coming from the West and going North and East, about five years before the World War.

W. T.—Meteors foretold the direction of a big wind coming the next day—they were already on the move.

18. Ceremonies on appearance of new moon

821 CAPTAIN CHIPPS—When they see the new moon, they thank
782 the Great Spirit that they have lived to see it.

JOHN JOHNSTON—They do not at present but they say it was anciently a custom to offer some kind of a sacrifice.

821 *19. Calculation on time of reappearance of moon*

CAPTAIN PIPE—Nor can they calculate with certainty the time of its reappearance.

RELIGION

21. Concept of Supreme Being

776 JOHN JOHNSTON—They do [have concept of Supreme Being], and distinguish him by calling him the creator of us all and of all things.

CAPTAIN PIPE—They believe in one Supreme Being, who is known generally by the appellation *Keshaallemöönkungk*, "He who created us by his thought;" and sometimes *Kastounutööwit*, The great spirit, from *Khit*, great; or *Wealseet Maunütoo*, He who is the good spirit, from *Woolit*, good. They suppose that this being created the world and remained sometime upon earth, having the moral superintendency of all affairs therein, and that having perfected the system which he commenced he left it.

CAPTAIN CHIPPS—They believe in one God, who is "God of the black as well as the white"—they suppose he lives in some world above this earth.

22. Subordinate deities

JOHN JOHNSTON—They believe in twelve subordinate deities placed in different grades descending from the highest to the lowest, they think the lowest is on earth among them but in-

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

In the morning all the people lined up east of where the corpse 764
was laid, and one of the male attendants shot a gun eastward over the heads of the assembled friends and relatives, then handed the gun to the other male attendant who also shot it in the same direction.

In the case of a deceased man, just before the burial there were two men chosen, who went off and talked about the deceased. Then they got twelve little sticks about three or four inches long which they gave to a woman, not related to the deceased or his widow. This woman conducted the widow once around the grave before the corpse was covered. She proceeded counterclockwise and on each step placed her heel just ahead of the toe of the foot on the ground. She led the widow by joining their left hands. The widow was careful to step in the footsteps of her conductor. After the circuit of the grave, the conductor walked off in the same manner, and putting each stick in her mouth for an instant handed it over her shoulder to the widow whose hand had been released. The widow threw sticks alternately over each shoulder until all twelve were gone. Then while the conductor was leading the widow farther off, the attendants commenced filling the grave. Except for the reverse of the sexes the same procedure was used for a widower.

The corpse was placed in a casket at the head of which there was a hole and also a red painted cross (like a large X). For- [767
merly the chief got down on one knee before the grave was 782]
filled and talked to the deceased, telling him to forget those who were left behind and not to bother them. Old Man Hill does it now. He had a vision giving him the power—not every one can do it. No one can do it for his own family.

Formerly a house 12′ by 6′ was built over each grave, using six logs on each side and then covering the structure with clapboards. Now only posts are erected at the head of the graves, all of which are headed to the East. The post differs for men and women. That for a woman has a crosspiece like a Christian cross; the ends of the crosspiece and the top of the upright may carry diamond-shaped figures. These figures or the plain ends are outlined with red paint and six crosses are painted in red on

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

and dressed in best clothes. There was no payment to persons performing these services. The corpse was kept until noon of the day after death. During this time the relatives and others played moccasin game with four moccasins and two bullets. The grave was dug about four feet deep with the head to the East. Never put anything into the grave. After the grave was filled in the folks of the deceased who took care of the bereaved spouse led him or her once around the grave, clockwise, natural steps, not holding hands, but spouse was careful to step in the tracks of the leader. Twelve sticks were thrown away during this circuit. Spouse was then led away from the grave. He or she then visited the grave every evening about six or seven o'clock for four nights, made a little fire, just lighted it and immediately blew it out. Talked to deceased at this time. During these four days relict did not wash, comb or paint. Was attended by the kin folks of the deceased. At the end of this period he or she was washed, combed and dressed in new clothes—sometimes offered new spouse in the person of the sister or brother of the deceased to take care of him or her. Always accepted. Formerly, two years passed before relict was told to go free if not given a new spouse at the end of the four-day period. Two years was too long, so about one or two hundred years ago the time was reduced to one year. Relict did not attend games, dances, etc. for one- or two-year period. Other relatives observed same mourning as relict for four-day period.

Preacher prayed after death and also at burial—talked to deceased and told him to forget those who were left and to go home and be happy. Graves were surrounded by trees laid in a crib about three feet high and then covered with boards. Posts were erected at head of graves of both men and women. The posts might be painted or not. Diamond-shaped figures carved on posts were not Delaware but Shawnee, as were the painted figures or crosses. The post for men carried a crosspiece, whereas that for women was an upright with a pointed top. Said that the only feast offered the deceased was before burial.

E. R.—After death fix bark house outside of dwelling in which corpse was placed with head to East. In the house there were fires

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

764 on the north and south sides. Men assembled on the south side and the women on the north. They sang with drum accompaniment and played the moccasin game with two pairs of moccasins and one bullet. There was a feast before sundown. Burial was before sunup the day after death. The chief or some old man prayed and talked to deceased. All circled the grave clockwise, each throwing in a little dirt. The chief then talked to the widow and told her not to get married for a year. She must not attend dances or games for a year. The widow and immediate relatives did not wash, comb their hair or change their clothes for four days after a death. A widow visited grave irregularly and left food the same way. A crib of logs, four to six feet high, was placed around the grave and then covered over. A stick two to three inches thick was placed at the head of every grave. The point of the stick was six to seven inches long and painted red. There was a difference in the sticks for men and women but not sure just what, believed that women had a cross which was painted.

[782] [589]

179 and 180. Corpse painted by unrelated person

W. L.—Body was prepared by two men and two women appointed from nonrelatives. One man marked the face of the deceased with paint and then one of the women came along and added some marks.

181. Corpse kept—nights before burial

Captain Chipps—The funeral in warm weather is attended the day after death. In winter the body is kept three or four days.

183. Burials extended.

Both Van der Donck and Lindeström said that a corpse was buried in a sitting position and placed either on a wooden block or a stool.

189. Take up bones and reinter

765 Lindeström said that the body was buried a few days after death, then for a period of about a month the departed was mourned, at the end of which time the body was disinterred and

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

224 622 roots up the grass in the position, [assigned to him] in the circumference, to the width of about 3 or 4 ells, so that the fire will not be able to run back, each one then beginning to set fire to the grass, which is mightily ignited, so that the fire travels away, in towards the center of the circle, which the Indians follow with great noise, and all the animals which are found within the circle, flee from the fire and the cries of the Indians, traveling away, whereby the circle through its decreasing is more and more contracted towards the center. When now the Indians have surrounded the center with a small circle, so that they mutually cannot do each other any harm, then they break loose with guns and bows on the animals which they then have been blessed with, that not one can escape and thus they get a great multitude of all kinds of animals which are found there.

[782 776] 796 The first hunt of the year which they thus obtain (they consecrate to Manitto). When they first have eaten their fill of it and enjoyed their feast they make a burnt offering of the remaining, which they sacrifice to Manitto, i. e., the Devil, but not one animal of it do [they] sell, believing that they through this later will get in their hunt so much the greater blessing. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely: *Hägginj, hä, hä, hä; Hägginj hä; Hägginj hä, Hägginj hä, hä, hä, hä,* etc. Thus repeating and continuing so long a time, so that it reaches well over the forest.

338. Celebration on returning from hunting

[782 776] W. T. said that prayers to the Great Spirit were made at this time, desiring that the favors shown the people be continued as they were appreciated.

CONSTITUTION, PERSONAL APPEARANCE, DRESS, ETC.

342. Extirpation of beard

302 [142] J. W. said that formerly the beard was pulled out but that recently the occasional use of a razor was all that was necessary. W. T. and E. R. said that they never had any beards.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

clusion, add something to our idea of another side of the character of this knowing and potent reptile, so important to the religious sense of the Delaware.

"The turtle is in its way an evil thing, yet not so evil as a snake which is controlled by the Evil Spirit and has also human face-paint patterns. The Turtle can hurt human-beings. Once a boy caught a water-turtle and turned him on his back. The Turtle got mad; raised himself on his legs stiffly. The Turtle raised himself, and launched himself through the air and struck the boy on his head and nearly killed him. The Turtle has a weapon in the sharp frontal plates."

FIRE SYMBOLISM.—Among the spirit-forces of Delaware cosmology "Our Grandfather Fire" (to'n-dai') is held in high esteem. The adoration of fire, however, is not sufficiently exclusive to justify the Delawares being called pyrolatrists. Fire, as a spirit-force subordinate to the Great Spirit, is an agency of purification and invigoration. In the Big House ceremony the rite of kindling new fire with the consecrated fire-drill takes place to the accompaniment of an appropriate prayer on the ninth night from the lips of the Bringer-in, or Master of Ceremonies. The new fire is thus "pure," since it is made with the implements granted by the Great Spirit. The coming of the white man within the horizon of Delaware culture introducing matches into the native economy has undoubtedly served to throw the sanctity of the fire-drill into a higher light. But it would, I believe, be quite erroneous to undervalue the attitude of reverence, both in thought and ritual, which is held toward fire in native culture throughout the east.[1] To the Delaware ceremonialists the making of new, "pure" fire symbolizes "renewing of life, fresh vigor, the breathing of pure air uncontaminated by latent forces of disease, new and pure influences for life and health." It is one of the forces to which tobacco is constantly offered, and is an auxiliary to the use of cedar as incense in the act of purification.

Both Zeisberger and Harrington lay stress on the deification of fire among the Delawares.[2] In the Big House the two fires maintained throughout the ceremony east and west of the center-post,

[1] Some writers who have dealt with fire-worship among the eastern Indians seem to have gone too far in defining them as outright sun- and fire-worshipers, through exaggeration of the importance of fire ceremonies described in the older accounts. That the Delawares have been more conservative in regard to admitting innovations into their ceremonies is shown by the fact that the Yuchi, in whose annual ceremony the kindling of new fire is an important act, have condescended to use flint and steel (F. G. Speck, Ethnology of the Yuchi Indians, Anth. Pubs. Univ. of Penna. Mus., vol. I No. 1 (1910), pp. 120-1). On the other hand we know of perpetual fire being maintained in village temples among some of the early peoples of the southeastern area; evidence that must be given full weight in considering the question of pyrolatry in eastern America.

[2] Zeisberger, op. cit., pp. 138-139, Harrington, (I) passim.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

So I pray that everyone help. If accordingly everyone does all in his power, earnestly praying with all his heart, it might occasion those spirit-forces to hear our pitiful appeal, those who carry the power of blessing. And right here this evening in a little while we shall begin to feel ourselves being touched by our grandfathers[1] who move this our prayer-worship.

[1] The various man-i't-u or spirit-forces of nature, some of which have been previously mentioned by the narrator. The spirits dwelling in the turtle-shells are one of the manifestations of the Great Spirit, who function in this reference as the spirits whose duty it is to "start moving" the ceremony. The "touch" here means the "spirit of control" or the force that keeps the worship alive.

And now when worshiping, these Turkey-group people,[1] because they enter the Big House with the ceremony, that group is our old man[2] and our chief. He-Walks-Turning-Around-Slowly[3] is the one who brings in the ceremony.

When the Enterer begins the ceremony everything is prepared. Here at the middle of the right hand side, directly opposite where the stud-post stands, right here he conducts the worship—the Enterer. From this place is where they perform the vision recitations. These turtle-rattles are called our grandfathers. When they reach the place where the Master of Ceremonies sits,[4] he shakes the rattle, the leading rattle, and the follower answers him.[5]

[1] It is assumed in the text by the narrator that the Turkey, or Fowl division of the tribe is assuming the obligation to "enter the Big House bringing" meaning to sponsor the ceremony.

[2] The simile here denotes that the Turkey division has senority over the other two so far as the period of the ceremony is concerned.

[3] The performance is to be recited as though it were being conducted by the present chief of the tribe, Charles Elkhair who has held the office since 1898, whose Delaware name is Ko·kwal·apo'xwe denoting someone who is walking along slowly then turns around in the opposite direction. The same chief was the host to the ceremony described by Harrington in 1912 (Harrington I, pp. 85-7). The informant planned the text to follow Elkhair's manner of conducting it because he had participated in it frequently under him and had a clearer recollection of his addresses and details of management.

[4] This statement brings to mind the important and oft-repeated reference to the Tortoise in his transit of the world as "carrying the ceremony." The rattles, made of the animals shells, we are told, are following the same allegorical course from east to west.

[5] The dance leader uses a somewhat smaller tortoise shell than the "following," hence the designation leading rattle, as though the rattle itself were an active agency.

Then these "cranes," or drummers,[1] beat three times the drum. First the dance leader strikes the drum once, and then the follower-singer, and the leader again. And then also he will say, he who is about to recite his vision and dance, "I now must worship!" And all the old men answer. They say, "Hau! Indeed it is truly fine, my brother!"

[1] For some reason a simile has developed here by which the two men who attended to the drumming accompaniment are likened to Sandhill Cranes.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

hunt because to do so we concentrate our minds[1] in order that we may be favored with success. The Hunt-Leader and his assistant and also the cook[2] must all be selected, and also the tobacco together with the rations for the journey. You Attendants must see to it with care that plenty of rations for the journey are furnished for all the hunters; -the bread.

539X 796

ADDRESS ON THE FOURTH MORNING TO THE HUNTERS ABOUT TO LEAVE. THE MASK PERFORMANCE

Here now, my kindred, we have come to the fourth day since we began, in this place, to perform the ceremony. And each and every one of us knows the ruling of this our form of Prayer-Worship. Now we are using the tobacco our grandfather, while we are pleading earnestly with the Great Spirit. And the Mask-Spirit also, when we are giving thanks to him our grandfather Fire. This is how it is done by the Bringer-in[3], "I thank all the Spirit-Forces on top of the earth and all the Spirit-Forces up above. Wherefore we earnestly plead with grandfather when we give you to eat this red man's tobacco. Have pity on us here your grandchildren. They are begging you, Oh Mask-Spirit, that we may have success. Give us the wild animals since you control them, all the wild animals because we need that we may be blessed with this meat. And that one, our mother the corn, because of all the food given us I thank you Spirit Forces that we are given the blessing of your spirit-power. Now give us all we ask of you Great Spirit that you are and, our creator, think of your children."

539X 796 782

Brothers![4] Now the Hunt Leader, and he who is assistant, and also the cook, you must all remember the instructions and traditional rules that all persons who hunt observe as they journey. Here now being under our power, you are taking as you go the spirit-power of the Mask-Spirit, and tobacco is given the Hunt Leader and his assistant which they carry. Now when you have been gone two days it is permissible that any one who has killed something, they may use the meat.[5]

539X 796

[1] This means that the hunters who are now to go forth are to be supported and strengthened by the "power of wish," in concentration by the worshippers who stay behind in the Big House.

[2] Incidentally this is one of the occasions when the Attendants are obliged to furnish the food without the usual payment of wampum that they ordinarily receive.

[3] He prays as follows and sprinkles a little tobacco on each of the two fires of the Big House while declaiming.

[4] The Master of Ceremonies having finished his prayer now addresses the hunters who are ready to go forth. He charges them with their instructions as they stand directly in front of the drummers, facing him.

[5] This means that if no deer have been taken by the hunters by the second day they may kill and eat any animal for food since by this time they may be relieved from the monotony of the corn bread diet.

Some of the interesting observations of this event as remembered by the

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

Now when they return from the hunt, the Hunt-Leader when now he has come near even if it is midnight, shall shoot a signal once for as many deer as were killed, shooting so many times. And now when the Cranes hear the signal-shot of the Hunter he shall immediately run into the Big House and begin to sing for these hunters. All the Attendants must be ready to feed the hunters and all the horses unsaddled and fed, for that is the rule and act governing the Attendants.[1]

First the Bringer-in prays, using tobacco.[2] He bestows a blessing when offering praise to him our Father. This is sufficient for this time.[3]

There is also, my kindred, an ancient custom that we beg the Mask-Spirit to dance for us. You Cranes, you know how and you understand those songs which are used for this occasion when singing for the Mask. Every person who wants to go in the Big House is permitted to look on while the Mask dances in the Big House.[4]

---

informant, who has taken part in this hunting rite, are that the leader distribute portions of tobacco to the hunters who are under his control. At each night's camp the stopping place is selected by him, the rations of food are distributed, tobacco is offered to the fire with a prayer by the leader and other details suggesting the rules governing the war parties' conduct among Central Algonkian and in the southern Plains areas.

Wi-ta'panoxwe, it is interesting to note, recalled, during his experience with the hunting squad, how a screech-owl cried near their camp one night; which has long been a sign of good luck (see also Zeisberger, p. 139). The next day he killed a deer, being the first of the party to do so.

[1] The hunters are not obliged to be concerned with the trouble of saddling, unsaddling or feeding their horses when enlisted in the sacred task of the ceremonial hunt. The Attendants take over all such duties of service to them and their animals.

[2] He burns a little tobacco in the fire.

[3] Hereupon it being between nine and ten o'clock in the morning, the hunters leave, departing westward toward the Osage nation nowadays, the only hunting ground accessible to them.

[4] The man wearing the mask and the bear-hide clothes keeps the mask and clothes some hundred yards from the Big House at the edge of the brush in the open, hung upon a branch to keep it away from the dogs. Anyone who desires to perform this rite may put on the paraphernalia and accept the invitation as given above, and go into the Big House and dance. His dance lasts about ten minutes anywhere in the Big House that he desires. The mask when worn is held by the chin with the holder's fingers in the mouth of the mask, so that the wearer can adjust the focus of the eyes of the carving to his own focus of vision. The eye holes are small, yet the mask could be adjusted so that the performer could see as though he were looking through spectacles. To be able to do this was considered as a sign of spiritual greatness. It might be added that the face illustrated in Harrington's study (Fig. 1, p. 32) has the left eye-hole enlarged, something that had been done improperly, according to the informant. He leaves wearing the garb and returns it to the place where it is kept (fig. 9). This all takes place before noon.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

V

THE FIFTH AND SIXTH NIGHTS OF THE CEREMONY

[The performance of the usual recitations and dances of the previous nights is repeated.] 539x 796

SEVENTH NIGHT OF THE CEREMONY
RETURN OF THE HUNTERS

Now, my kindred, it is the seventh evening come since we have brought in this pure prayer-worship. Now it is very pleasing that we have had good fortune, that these our young men and that he my son "Walking-four-abreast" and "With-Wings"[1] have killed game. I am indeed thankful. On account of it at least we feel pleased, and we use the animal that we offer up as a sacrifice when we are pleading with the Great Spirit.[2] [782]

And it is truly grand that we are having good weather each and every day, on account of which we enjoy good health. When we wake up to another day, when we see him our elder brother the sun how he lights up all this earth, which causes an emotion within us, when we feel the coming warmth of his breath of life. And we are truly thankful when we acknowledge the blessing of the Night-Traveler, our elder brother the Night-Moon.[3] For we have heard the deceased, our ancient people of the past while they were explaining these many things say, according to tradition, "Night-Moon and also those stars, all of them were put in place by him who owns us.[4] That one, our father the Wind, and that one, our mother Water, flowing stream[5] and that one, our grandfather Fire, all are sitting around us; the Spirit-forces.[6] Truly, my kindred, I feel very discouraged, pitiful me. It is unbecoming for me, I feel unable, as it is said, to instruct my own kindred in blessings, so difficult is it now and so heavily are we oppressed. For instance now, when we are about to be touched by these Spirit-forces, the shell-rattles, be careful, my kindred, we must remember that we are praying for a blessing to the Great Spirit. And it is wonderful that he feels sympathy for us, he our father, also our Creator, in those wild animals which he has given us.[7]

[1] The narrator of the text is assuming that the ceremonial hunt has had a happy conclusion; that the two young men named have been blessed with game.

[2] The informant compared the offering of "wild animal" flesh in this capacity with the Hebraic offering of a pure lamb on the altar. Said he, "It shows the real feeling of the worshipper to offer this pure clean flesh."

[3] It may be recalled here that both the luminaries are moons according to Delaware conceptions.

[4] Another means of designating the Great Spirit.

[5] A metephor for our mother Water.

[6] Referring to the manit-u controlling the world of nature but especially referring to the carved images on the post of the Big House who symbolize the Spirit-force behind everything that possesses life. [776]

[7] In the preceding passage we have an example of the high sounding discourse which the Delaware language is capable of expressing.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

these spirit-forces are beginning to touch those who carry on this our prayer-ceremony.[1]

Now the Attendants sweep the Big House clean. Now the leading Attendants make fire and burn cedar.[2]

"I am thankful, Oh thou Great Spirit, that we have been spared to live until now to purify with cedar smoke this our House, because that has always been the rule in the ancient world since the beginning of creation. When anyone thinks of his children how fortunate it is to see them enjoying good health. And this is the cause of a feeling of happiness when we consider how greatly we are blessed by the benevolence of our father, the Great Spirit. And we can also feel the great strength of him our grandfather Fire for which we cause him pleasure when we purify and take care with it, and when we feed him this cedar. All of this together we offer in esteem to him, our grandfather, because he has compassion when he sees how pitifully we behave while we are pleading with all the spirit-forces above as they were created and with all those here on earth. Give us everything, our father, that we ask of you Great Spirit even the Creator.'"[3]

Now the leading Attendant shall carry around a wooden bowl of wampum beads. To every person he shall give equally three wampum beads.[4] But the Following Attendant, a woman Attendant, shall carry a bark bowl containing paint and bloodroot so that everyone shall be anointed with paint.[5]

[1] At the conclusion of these rites on the ninth evening the recitation of visions and the dancing around the White Path is resumed by the reciters as on the preceding nights. When the last reciter has completed his round the ceremony procedes as announced in the ensuing paragraph with the burning of cedar.

[2] At this juncture the Leader goes to the fire at the east of the center post while the cedar is burning and then to the west fire, and delivers the following prayer in a low tone.

[3] With the ending of his prayer the Leader has timed his movements so that his time was divided before each of the two fires of the Big House while the cedar incense had been burning.

[4] Those receiving the beads can keep them if desired. But it was customary for them to return the wampum to the common fund by putting them in a little bowl standing on one of the hominy mortars outside after the meeting is over for that night. It was only by redonation of this nature that the supply of wampum necessary for conducting the ceremony could be assured.

[5] Some notes on the use of blood-root (Sanguinaria canadensis) as a red stain, or an anointment administered to the faces of all the worshippers, have been included in the introduction. A point, however, arises in the matter of ceremonial usage here as recorded in Harrington's study (I, pp. 105-6). He mentions that a bowl of grease is carried around from which the attendants anoint the skin of those to be painted. It might be inferred that some religious significance is attached to the use of grease in this act. And especially so in view of the similar function of grease among the far northern Algonkian who use grease rubbed on the face as "feeding the soul-spirit." Questioning the informant on this interesting point, however, only brings out the simple statement that the grease is put on to protect the skin from the effects of the paint, or pe'kon, which tends to be irritating. The grease is also put on the carved faces in this case to make the paint, put on after, sink in better. One might imagine, nevertheless, that at some former time the putting on of the grease was more of a rite than it is now.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

VII

THIRTEENTH MORNING OF THE CEREMONY
FINAL DANCE AROUND THE CENTER POST

539X
796

'Here now the time has come for all these our sisters to join and dance, and join in a single file outdoors.[1] And all the men and children besides, everybody may wear Delaware garb and go into the Big House. Yet whatever anyone wears it is the rule to go in. But women, from right here next the door, shall begin to form in single file. When they have formed a line then the assistant Concluder[2] should shake the Leading Tortoise-Rattles. Ten and two times he shall shake them and shall say when shaking them, 'kwi·ya+!' And all of the women from the leading one through to the end of the row shall answer, all of them, and say 'hu·+[3]!'

I am thankful, my kindred, that again I address you all as brothers, men, young men, our sisters and also all those our children. It is truly fine that we have good weather this morning, that we are so well blessed by him our elder brother, the day moon, when his coming illuminates all the earth. For now it is ten and two days since we have performed here while we were pleading earnestly with our father, the Great Spirit, as we all know. It is truly fine and I am glad when we are helping each other, and when this our prayer-worship is given such great consideration, and for the marvelousness of the service of those our Attendants now soon to be finished. And there is here for [465] each one, one shoulder-length of wampum that we pay them, although

[1] After the trying out dances of the minor participants on the twelfth evening the scene has closed for the night and the master of ceremonies is giving the opening address, with instructions for the procedure of the thirteenth morning. The final dance now to be ordered takes place around the center post of the Big House beneath the images of the Great Spirit before which a serious prayer-call is given. It bears the name of Tamas'hama, "conclusion."

[2] The master of ceremonies is so designated now.

[3] As the leader cries kwi·ya+ the first woman in the line answers with hu·+ followed by the next until all have been heard from consecutively as they "count off."

As the cry hu· hu· hu· resounds in turn down the line of women, they form inside the Big House in the manner indicated by the diagram (fig. 13) and proceed around the dance ring as shown by the double black lines, dancing to the points marked, and stopping. Then so on until they circle four times around the center posts. As they circle around the 'grandfather' they raise their heads to touch the images as on the previous occasions during the night dances. This time, however, some of them are carrying the prayer sticks. Those having them touch the images with them; this being what [782] we might term a more intense form of prayer since the prayer sticks are employed. It might be noted that the six decorated prayer sticks symbolize the six ho·+ cries of the prayer-call, the six plain ones the six hă·+ cries, given each time they pray.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

home, you must take good care, for you are carrying with you the spirit of Delaware worship. From now on for one year at least, we shall enjoy benefit from all the spirit-forces given us, those on top of the earth and those up above as they were created to have mercy upon us, and besides from him Our Father, the Great Spirit, even Our Creator. This will be all for this time.

Now, my kindred, for the last time we go out to pray, everybody with all his heart. And you know that we shall go out to the east and shall carry with us the wampum that is left unused because that is our heart[1] when we appeal for a blessing to our father with whom belongs the Delaware's soul. And let us consider, every one of us earnestly, as the prayer reaches up above, and we express our faith with this wampum in our heart, because through ten and two levels of the sky we lift our prayer-appeal to where dwells him Our Father the Great Spirit, even the Creator.[2]

[1] A short discourse on wampum given in the introduction (page 64) mentions this simile.

[2] Upon this announcement the wampum beads remaining available for this purpose are tied together into one string [the informant remembered when the Big House treasury contained fifteen or twenty strings, or arm lengths, but in recent years the total length has decreased to some twelve or fifteen feet] and held resting on their hands in a line reaching from one end of the row of people to the other as far as it will go. Facing east they raise the prayer-call, six times calling ho-+ and six times hi-+. This concludes the rite.

With this prayer the last word of the Bringer-in who has at the same time been Master of Ceremonies pronounces his last word of formality, his duties are ended before the sun has reached the noon point of the thirteenth day since the worshippers have convened—the termination point established by traditional ruling. And the great ceremony is ended. The assembled families now prepare to betake themselves home. As the Big House is emptied, the ceremonial property is removed by the Attendants, the premises swept out, the doors set in place, the bar posts raised as a symbol of vacancy—a method of "locking up" habitations when the occupants are away in vogue everywhere among Algonkian people. Conveyances are loaded with camping paraphernalia and household goods and the prairie roads become dusty with the passage of the Delaware cortége on its way in various directions to distant homesteads.

11:Newcomb E-5 (1952) 1956 NM7 Delaware NM7

sage. The fireplace and the altar had been made many years previously, showing much use by being smooth and hard packed.

While the man who was to tend the fire and guard the door (fire-chief) and several helpers were arranging the tepee, several women were preparing peyote in the farmhouse kitchen. Peyote tea was made by chopping up dried peyote buttons and dropping them in boiling water. After steeping for a few minutes the tea was strained. Green peyote was prepared by peeling off the leathery skin, only the tops being left intact. A little before ten o'clock the fire-chief lit the fire in the tepee with flint and steel. As soon as he came out of the tepee the leader (or road-chief) entered, followed by the drum-chief, the fourteen other participants, and finally the fire-chief. This meeting was somewhat atypical in the small number of participants; attendance usually averaged about twenty-five. After everyone was seated the drum-chief, a Sioux from the Pine Ridge Reservation in South Dakota, announced that several people had prayers and announcements to make. The road-chief, a Winnebago, then prayed in his own language. As translated next day, this prayer welcomed the participants and asked for divine assistance in the conduct of the meeting. This meeting had been initiated by a Delaware woman who was ill (No. 14 in Fig. 1), and she stood up and thanked everyone for coming and assisting her in regaining her health. Another Delaware (No. 3 in Fig. 1) then said a few words, principally to the effect that the "Native American Church" was not "idolatry" and that he was glad to welcome a white couple (the writer and his wife) to a meeting "to see what it really was like."

The road-chief then prayed again in Winnebago. When this prayer was concluded, he passed the peyote staff and a bunch of sage to the man on his left, who passed it on in a clockwise direction until it had

[text continues on p. 206]

(Explanation of Figure 1)

A. Altar
B. Fire. To some peyotists the heart represents the soul of the Fire Spirits.
C. Sun Mound. The heart symbolizes the soul of the Sun.
D. Ash Piles. Petrullo noted that in some versions of the rite these symbolize the lungs of Christ. I could not confirm this.
E. Water bucket and dipper.
F. Smoldering stick used to light cigarettes.
G. Tepee entrance.
H. Cross. Long axis symbolizes peyote road.
1. Road-chief, Winnebago
2. Delaware man
3. Delaware man
4. Shawnee man
5. Shawnee woman (4's wife)
6. Delaware man
7. Ego
8. Ego's wife
9. Sioux man
10. Sioux woman (9's wife)
11. Fire-chief, Delaware
12. Delaware man
13. Delaware man
14. Delaware sponsor
15. Winnebago woman (16's wife)
16. Winnebago man
17. Drum-chief, Sioux

11:Newcomb E-5 (1952) 1956 NM7 Delaware NM7

made a full circuit of the tepee. Many of the participants pressed the sage lightly to various parts of their bodies before passing it along. The road-chief then passed corn husks and Bull Durham tobacco in the same direction, everyone rolling a cigarette. These cigarettes were lit from the smoldering stick which was kept in readiness to the east of the fire. After the cigarettes had been smoked in silence, they were collected by the fire-chief. The butts were placed on the altar. Peyote was then passed in the same clockwise fashion; the road-chief directed that four buttons be taken, either two dried and two green, or four of a kind. Peyote tea was also passed, some individuals smearing their body, face, and hair with the tea, as well as drinking it.

When the peyote had completed the clockwise circuit, and as the participants were going through the ordeal of eating it, the road-chief prayed. He then began the opening song, holding a gourd rattle in his right hand and the peyote staff in his left, the drum-chief accompanying him on the drum. After four songs were sung the road-chief passed the staff and gourd rattle to the man on his left, accepted the drum from the drum-chief, and drummed for the man on his left, who sang four songs. After each set of four songs, the gourd rattle and staff were passed in a clockwise direction to the next man who sang a set of four songs, the previous singer becoming the drummer. The singing and drum accompaniment continued until midnight. Between sets of songs some individuals asked for peyote and others asked for water. The water was kept by the fire-chief's side in an ordinary bucket. Occasionally someone would leave the tepee, first getting permission from the road-chief. On re-entering, which was only permissible between sets of songs, the fire-chief cleansed and purified these people by brushing them from the head and shoulders down the arms to the fingers with an eagle feather fan. They then went around the north side of the fire to the altar, where they touched "Father Peyote," and the road-chief brushed them in a similar manner with another eagle feather fan. Then they returned to their places.

About midnight the fire-chief raked the ashes from the fire for the first time. He did this by moving the burning sticks eastward, taking a special peeled stick about six feet long and smoothing out the embers. After they were smoothed, another stick, somewhat longer than the first, was used to divide the ashes along the long axis of the cross, the ashes being formed into two neat piles on either side of the fire. After this was accomplished the fire was returned to its original position, built up, and the whole depression was swept from west to east

[p57 (B)]

796 man of the nation. Once during the six days,
[782] about an hour after night fall, they burn
[824] incense by throwing on the fire in the cen-
ter of the house cedar branches, which fills
the house with smoke and then ascends to
the Great Spirit. If no one repeats the wor-
ship, or when all are done, the people all go
[782] out in Indian file, and facing the east, in a
united voice they thank the Great Spirit for
sparing their lives through the year, and in-
voke him to spare them until the next Gum-
mween.

Comanche NO6
Delaware NM7 ●

Element	Occurrence																				
	Tm	Ar	Gu	Do	Ta	Ki	Ca	Ch	Ar	Ch	Ar	Ch	Ar	Ch	Ar	Ch	Ar	Ch	Ar	Ch	Ar
181. Water bearer spills water on ground		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
182. Bucket passed clockwise, all drink	++	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
183. Devotees rub, sprinkle ("baptize") selves with water		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
184. "Chief peyote," paraphernalia sprinkled		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
185. Water bearer takes water outside		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
186. Makes circuit of altar before removing water			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
187. Drum, staff returned to place they occupied before midnight			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
188. After paraphernalia placed, leader goes outside		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
189. Blows whistle to cardinal directions		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
190. Prays to cardinal directions		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
191. Leader incensed upon return			+			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
192. Replaces whistle near moon			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
193. After midnight individual fans, rattles, etc., used			+	+	•+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
194. All urged during meeting to eat as much peyote as possible		•+			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
195. Urged not to eat too much		•+	–			–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
196. Individual prayers aloud, by men		+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
197. By women		•+	–		•+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
198. Suppliant first gets tobacco from leader		+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
199. Cigarette lighted with fire stick		+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
200. 4 puffs of smoke blown toward altar at start			+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
201. Butt handed to leader			+	+	(–)	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
202. To cedarman, who blows 4 puffs toward altar			+	–	(–)	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
203. To chief drummer, who blows 4 puffs toward altar			+	–	(–)	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
204. Handed back to leader, who blows 4 puffs toward altar			+	–	(–)	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
205. Prayer by individual followed by one by leader			•+	+	(–)	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+
206. No one leaves meeting while anyone is singing, praying, or eating peyote		+	•+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
207. Morning water call (similar procedure to midnight ritual)		+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
208. Water brought in		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
209. By woman		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

(Concluded on next page)

SC
D
LM
785
796
[796]
[787] ●

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Crow NQ10
Delaware NM7

NOTES TO ELEMENT LIST

C D 171 795 796 C [237]

1. Cr 2: Straight stick of any kind or collapsible cane, beaded at joints (Voget).

2. Ab S: "The staff represents a walking cane" (Voegelin). Gos: Made of mountain mahogany by leader himself (Malouf).

3. K-A: Not necessarily (McAllister). Ab S: Deer's tail dyed red (Voegelin). De 1: Staff decorated with feathers, ribbon, and otter skins (Petrullo, 49). Win: Tufts of hair around two joints about a foot from each end of cane. An oval celloluid device 5 inches long with feathers attached around its edge was suspended from the upper joint. Staff was walking stick with crook (Praus). Cr 2: Horsehair among the Crow. Sometimes hair of different animals is used. "People wish for the same type of animal as the hair. It is a sort of wishbone." Crow prefer white horsehair to black. "The old-time Indians say white is the cleanest thing on earth; that is why they use that" (Voget).

4. Ab S: Held by person giving the meeting, at opening of meeting only (Voegelin). Cr 2: Four pieces of sage used; held along with staff. Silvery wide-leafed variety of sage is employed (Voget). WRS: Four pieces of *Artemisia* are tied on (Shimkin).

5. Ab S: Bunch of sage passed around separately at beginning of meeting (Voegelin). WRS: Clockwise, "the same as the world" (Shimkin).

C [533]

9. Cr 2: Man who has his own rattle which suits the pitch of his voice holds leader's rattle in his left hand and rattles his own with his right hand. "Each man does as he wishes in worship." But note that individual rattles not employed until after midnight, apparently out of deference to position of leader. That would be impolite (Voget).

10. Kio: Decoration of gourd proper doubtful. But I have seen "Jesus talk" written on a Comanche gourd (La Barre). Ab S: Gourd itself is stained dark brown with walnut-bark (sic) dye; undecorated otherwise. But handle and projecting end are beaded, tasseled, etc. (Voegelin).

12. Gos: White horsehair at end of handle is not dyed (Malouf). W-P: Feathers also used.

D [533]

13. Cr 1: "Passed with cane" (Voget).

16. De 2: In "Wilson way" meeting members can rattle own rattles any time (Webber). Prohibition on using rattles other than ones used by road chief until midnight (Petrullo, 90, 158). WRS: After drum goes around once, individual rattles may be used (Shimkin).

18. Ab S: Eagle, chicken hawk, parrot, "any kind of bird." Leader did not have special fan that was passed around; each person, including leader, brought and used own fan all night (Voegelin). De 2: Fans and single feathers used in meeting (Webber). See note 3. Cr 2: Any feathers used. Usually eagle tail feathers come out in set of twelve; that is, twelve good feathers found naturally in tail of each bird. "The twelve-feather set represents months of the year; we do not change that" (Voget). WRS: Eagle-wing fan with feathers bound toegether is most common. Fan is of same style as other ceremonial fans (Shimkin).

20. Kio: Buckskin feather sockets not decorated or beaded, but handle is beaded (La Barre).

21. W-P: Leader's fan passed only after midnight.

22. Kio: Leader holds own fan with staff when singing; other men do likewise with their fans when singing (La Barre).

D [534]

24. De 2: Anyone having single feathers or fan can use them any time they wish (Webber).

25. Cr 1: "Used to draw smoke to inhale" (Voget).

D [782] [823]

26. De 2: Whistle not used in "Wilson way" meeting (Webber). Cr 2: Sometimes used four times in course of meeting. Midnight: strong, sharp, long blasts four times. "We make these four long calls in order that the Creator might hear us. That is the way I understand it among the Crows." Right after the water call, leader goes outside tipi, usually whistles in order toward east, south, west, and north, the four parts of the earth. Four blasts are given to each direction, and a prayer is offered. Type of prayer depends upon the leader, "but each corner has something of its own." East: prayer to rising sun, which brings daylight, and to wind, which comes from east, about which all peoples, Indian and white, know. "I do not know what other countries have, but the Montana east wind is harmless." South: prayers offered to those things of the south, for instance, warmth and food. West: setting of the sun brings darkness. Also, certain foods come from the west. "Whatever property is needed from the west [the leader asks for]." North: the same holds for the north; but north wind usually cold, so leader usually asks Creator to control it, keep it not too cold so that animals will not die (Voget).

Comanche NO6
Delaware NM7

C
D
171
795
796
D
[276]
[782]

125. Ab S: Sage underneath blankets (Voegelin). WRS: Sage formerly required (Shimkin).

127. Cr 2: Instructions first as to teaching or belief, followed by prayer (Voget).

128. De 2: Leader prepares first prayer cigarette, which is passed around to all (Webber). Cr 2: Cigarette rolled before prayer (Voget). Gos: See note 265a.

130. Ab S: Leader prayed silently while smoking (Voegelin). Cr 1: Tells about purpose of meeting so they may pray (Voget).

132. Cr 1: To "peyote chief," but "just the same as moon" (Voget). Cr 2: Blown toward "chief peyote" (Voget).

133. Ab S: Prayed with bowed heads, eyes closed, men must kneel (Voegelin).

134. De 2: In original Wilson Moon, cigarette butts placed at left side of altar, in front of road chief, but in other Big Moon ceremonies left in front of smoker to be gathered by fire chief (Webber). Cr 2: Those sitting facing convex surface of moon place their cigarette butts against moon; those facing concave side place their butts at point of horns of moon; those north of line between leader and entrance place theirs on north side of altar, and vice versa (Voget). WRS: Butts placed against moon by fire chief and assistant (Shimkin).

135. Cr 1: "Some take sage from seat and rub this on hands" (Voget).

136. K-A: Sage leaves placed under blankets and each person uses his own (McAllister).

137. Cr 2: Informant did not remember any chewing, but it may have happened a long time ago (Voget).

141. K-A: Yes, but at the meetings I attended they "cut the dose," as they termed it, to two, out of consideration for my presence, for they thought I would find it difficult to eat four; and I would have at one time (McAllister). Ab S: At the meeting we attended each was told to take two buttons (Voegelin). WRS: Some take two (Shimkin).

142. K-A: Optional: some do, most do not. Kio: Mode of eating depends on each individual (La Barre). Cr 1: Some. Most simply take it and eat (Voget). WRS: As special sign of respect to Creator (Shimkin).

143. Kio: Mode of eating depends on each individual (La Barre). Cr 1 and 2: Optional (Voget).

144. Cr 1: Four eaten; then they sing. When meeting starts, outfit has to be going [around] all the time (Voget). Cr 2: First four peyote buttons eaten before singing starts (Voget).

145. Gos: See note 265a.

146. Ab S: Leader held paraphernalia in hands; drum chief likewise (Voegelin).

147. Ab S: Leader sprinkled cedar (Voegelin). Cr 2: Chief does the incensing at this point (Voget).

148. Gos: See note 265a.

149. WRS: More than once; number not fixed (Shimkin).

150. K-A: When cedar is placed on the fire, each person symbolically washes himself with it (McAllister).

151. Cr 1: "Just once; so everyone can smell the smoke" (Voget). WRS: Number not fixed (Shimkin).

152. Cr 1: In front of leader (Voget).

154. WRS: Either Shoshone or Arapaho starting song may be used (Shimkin). Gos: See note 265a.

159. Ab S: "The usual number is four, but sometimes men feel so good that they may sing as many as twelve songs" (Voegelin).

D
[533]

160. De 2: Each man sings, then drums for his neighbor (Petrullo, 91). In Wilson Moon the drum chief and different fire chiefs do all the drumming (Webber). See note 83. W-P: See note 83.

161. K-A: Women attend, but I never saw them participate. I do not know if there is a rule; probably merely a feeling that they should not (McAllister). Cr 2: No rule against women singing (Voget). Gos: I inquired about this especially and they said women used to sing but do not do so any more (Malouf). W-P: Women hold staff, lead singing, drum.

163. De 2: No midnight recess (Petrullo, 42). Midnight water call and recess present in Big Moon cult (Petrullo, 158). Recess only to burn cedar incense for everyone to fan over themselves while standing. Water in meeting all night and can be used any time, but is used with restraint (Webber; Petrullo, 93). Gos: See note 265a. W-P: No fixed song for water calls, or any time.

164. Ab S: Recalls and lays them down (Voegelin). Cr 1: "Chief has to put outfit in front of himself" (Voget).

Comanche NO6
Delaware NM7

165. De 1: Ashes formed into an eagle in one small-moon variant (Petrullo, 78). De 2: Ashes piled on each side of fire to represent the lungs of Jesus. Also formed into a heart (Petrullo, 101, 181). Win: Ashes formed into a moon twice during the ritual and, in addition, formed into a heart twice, the "Morning Star" twice (the second time with lines across two points), a cross (by filling with embers the interspaces of the cross incised on floor), and finally a sun (Praus).

169. De 2: See note 163. Cr 2: By cedarman (Voget).

170. Cr 2: Four blasts on the whistle; then two songs are sung, the first being "fixed" (Voget).

171. WRS: Sometimes twice (Shimkin).

172. De 2: Special water song used to call for fresh water in morning (Petrullo, 93).

173–174: Com and No C: Water handed into lodge by women; put in position by fire chief (Hoebel). Kio: Woman once observed blessing water at midnight (Noon).

176. W-P: Cedarman only sprinkles cedar on fire; no prayer.

177. Ab S: Swings water bucket four times over fire on which cedar has been sprinkled (Voegelin).

180. Cr 1: Drummer both smokes and prays (Voget).

182. Gos: To moisten "mother earth" (Malouf).

186. Cr 2: Makes circuit of room after removing water (Voget).

187. Ab S: Drum and staff were lying beside the leader; he picks up staff at this point and hands it to man on his left, while he goes outside with whistle (Voegelin). Win: During drinking of water at midnight, staff placed upright in hole just west of incised horseshoe, in front of leader (Praus).

188. Win: Drummer goes outside after paraphernalia placed (Praus).

193. Win: Only individual fans used after midnight (Praus). Kio: Only fans (Noon).

194. K-A: No urging; each is expected to be his own judge (McAllister). Kio: Depends on leader and age of those to whom he is talking (La Barre). Cr 1: "Chief tells them to eat all they wish, but it is up to the individual. Free will, you know. He does not coax to fill them up, or not to" (Voget). Gos: Urged to eat as much as desired (Malouf).

195. Kio: Depends on leader and age of those to whom he is talking (La Barre). Ute: In "old Sioux way" devotees urged not to eat too much; usually eat only four buttons.

196. Kio: As designated by leader (La Barre). De 2: Road man usually announces that anyone wishing to pray through a cigarette may do so after midnight, but some leaders do not approve of individual prayers (Webber).

197. Kio: As designated by leader (La Barre). Kio: Exceptional. Only when woman is close friend of family of person being treated. Spiritual value of prayers of friends is greater (Noon).

198. W-P: For special individual prayers, leader rolls the cigarettes, to which he adds ground sage leaves. See note 57 Ab S.

201. De 2: Road chief lighted and puffed cigarette before handing it to individual for his prayer; then this chief puffed it and prayed following individual (Petrullo, 93). Cr 2: It might be handed to anyone (Voget).

202. No C: Instead of to cedarman, butt handed to fire chief, who blows four puffs toward altar (Hoebel).

205. Kio: Procedure not rigid. Leader may run this differently at each meeting (La Barre). W-P: Leader occasionally but not usually prays following individual prayers.

206. Kio: May leave between a man's four songs, if gets leader's permission. Prescribed etiquette for passing before smokers and eaters (La Barre). Cr 1 and 2: Permissible to leave any time, if necessary (Voget). Gos: No one left during songs, but several went outside during prayers in early morning (Malouf).

207. De 2: Fixed water call in morning for fire chief to bring pail of fresh water, replacing that which had been in meeting all night. (Petrullo, 93, 102). All blessings by road chief in Big Moon variant (Webber; Petrullo, 102). Win: No water brought into meeting in morning (Praus). Gos: See note 265a.

209. De 2: See note 207.

210. De 2: Road chief blesses water (Webber).

212–213. De 2: No peyote breakfast (Petrullo, 94). Peyote breakfast present in all Big Moon variants (Petrullo, 157). As a rule, at "Wilson way" meeting no peyote breakfast served; instead candy, refreshments served, especially if among rich Oklahoma Indians (Webber). Win:

14: Stewart E-5 (1936-1938) 1944 NR 13 Northern Paiute
Comanche ND6
Delaware NM7

Food eaten outside without special ceremony after meeting (Praus). Cr 1: "If breakfast ready, she [woman water carrier] brings it in; if not, fire chief brings it in later" (Voget).

215. No C: In absence of corn, Cracker Jack (a brand of candied popcorn) used. Boiled raisins and rice used as fruit (Hoebel). WRS: Order varied; fruit sometimes last (Shimkin). Gos: See note 265a. Taos: Rice sometimes used in place of maize (Parsons).

216. No C: See note 215 for use of rice. Gos: According to my Washo-Paiute informants, Goshute boiled rice instead of corn at times. W-P: Fruit (canned peaches, salad mixture) sometimes served before boiled rice.

217. Ab S: Fruit was home-canned blackberries (Voegelin).

219. Cr 1: "Just cooked corn; if do not have it, use canned corn" (Voget). WRS: May be canned corn (Shimkin).

220. Ab S: Red and white striped peppermint stick candy, broken into inch pieces (Voegelin). De 2: See note 212. Cr 1: "Not here, but I hear those south boys use it" (Voget). WRS: For special ceremonies—Christmas, Easter, etc. (Shimkin).

221. Cr 1 and 2: Individual selected especially for blessing food (Voget).

222. De 2: Exit from tipi at dawn to wash and greet sun, then return to tipi until dinner (Petrullo, 93).

223-225. De 2: Drum untied and paraphernalia put away after blessing and before eating dinner at noon (Petrullo, 94). Win: Paraphernalia put away after blessing of dinner at noon (Praus). Gos: See note 265a. Taos: After breakfast, singing continues until paraphernalia reach chief (Parsons).

226. No C: Water tasted on drumstick (Hoebel).

227. WRS: Recently discontinued (Shimkin).

228. Ab S: Poured on west side of moon (Voegelin). Win: Water from drum sprinkled on four interspaces of cross (incised on floor of fireplace) which had been filled with live embers by the fire chief (Praus).

234. Kio: Usually handed by fireman to woman or women helpers (La Barre).

235. De 2: Meeting continues until noon (Petrullo, 94; Webber).

236. Kio: No formal lining up to greet sun. May be individual wordless "greetings" (La Barre). De 2: Devotees file out of tipi and line up facing sun, at dawn (Petrullo, 93, 97). At exactly noon, leader gazes at sun and worships sun and blesses food (Webber).

237. Kio: May or may not return to tipi. Those with photophobic eyes seek shade either in tipi, under "shade," or under "tree" (La Barre).

238. K-A: Tipi dismantled, but altar simply left; no longer sacred, but not intentionally destroyed (McAllister). Kio: Depends on leader (La Barre). Cr 1: "Tipi might be taken down in evening, leaving altar way it is" (Voget).

240. Ab S: Bible not used, but I was told that it is used among the "Loyal" or Cherokee Shawnee of northeastern Oklahoma. Some among the Cherokee Shawnee take peyote "according to the Bible way . . . like those Ioways." The "Bible way" peyote takers are "against" old native religious ceremonies and dances, which is not the case among the Absentee (Voegelin).

250. Kio: Before the blessing of the water takes place, the food is outside the tipi back of the prayer. When it is set up for "peyote breakfast" it is between prayer and water (La Barre).

251-265. These elements are thus defined by Petrullo (1934, 154-58). Win: Jesus mentioned in all prayers (Praus). WRS: damê apê (Our [inclusive] Father). One informant used the exclusive form nî'mê apê (Shimkin.)

252. Gos: Prayers addressed to God, Jesus Christ, Mary, and Peyote (Maloof).

253. Ab S: "God sent the peyote for man to worship" (Voegelin).

254. Win: Meeting I attended was held to thank Jesus for the recovery of two women (Praus).

255. Kio: Some say so, some not (La Barre).

260. Ab S: Purification not stressed, but in line with all I heard about peyote (Voegelin).

261. W-P: Modifications were made, but there was no claim that they were based on revelations.

262. Kio: True of all American Indian religions about which I know, possibly of all approaches to all gods and spirits in all religion (maybe this is one of the definitions of religion!) (La Barre). Ab S: I should say so! "We are pitiful people" (Voegelin).

263. Kio: Like Calvin Coolidge's preacher, the Kiowa are "against sin" too; I don't know what else this element means (La Barre).